THE GRAND CONSPIRACY OF THE *Members* againſt the *Minde*, OF *Jewes* againſt their *King*.

As it hath beene delivered in the foure following Sermons,

BY

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[A ſequeſtred DIVINE.]

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ROM. 7. part of the 23. v.

But I see another Law in my Members warring against the Law of my Minde, &c.

IN these words (though I say it not) some may, perchance, fancy a proper Emblem of the Times; for here is the Inferiour warring against the Superiour, the Lower house against the Higher, the Members against the Mind, and, which is somewhat more, both pretend a legall Combat, both plead the Law is on their side; for the Members, as well as the Mind, pretend a Law, Law against Law; *I find a Law in my Members warring against the Law of my Mind*; so that both Mind and Members warring, give out, and boast they have Law for it, whilst each seeke the destruction of other, they both profess, as legall, to justify their proceedings.

Serm. 1. In the grand Difference and ſa Combuſtions of theſe dayes, no Ma (I ſuppoſe) will hold a private Per ſon to be a competent Arbitratour and yet in this great Diſſention and Mutiny between Mind and Mem bers, between Fleſh and Spirit (I con ceive) there is no man ſo little inte reſſed, but it concerns him neerly to be able to ſay in which of theſe is the Legiſlative Power, it concerns every of us to be able to ſay whether it be in the power of the Mind, or the Members to propound a Law; whether it be in the power of the Mind or the Members to denounce a War; whether the Mind or the Members ought in this caſe, to have the *Negative*, or the Over-ruling Voice.

For, How ſhall it be found poſſible to compound this difference? How in this War can we poſſibly be able to ſay or determine on which ſide we ought to be? (for *Neutralls* in this fight no men living can be) Whether we ought to ſide with the Mind or the Members? Whether the law of the ſupreameſt or of the loweſt portion of the ſoul ought to ſway the whole

whole man? This (ſay we) cannot be- *Serm.* 1.
more it evidently ſhall appear in whether
of theſe God hath placed this Power.
For, if the Members have the Po-
wer, if they muſt give the Law, it is
then Rebellion in the Mind not to be
controuled, or to war againſt them; But
if the Mind have this preheminence,
if Law and war ſhall prove only at
her diſpoſe, 'tis then Rebellion in the
Members, not to be captive at her
Will, not to be guided by her Law,
not to lay down Arms whenſoever
ſhe commandeth. So that the main
buſineſs in this Text is too too like
the diſcourſe of theſe dayes, point
of Prerogative, Supremacy, Monar-
chy; for this the Members would
have, this they claim, this they war
for; and this the Mind will not aſſent
unto. For,

This ſhe challenges as her Royal-
ty, as her Crown and Dignity, as her
Right, and inſeparable Authority;
This ſhe claims, and profeſſeth to
hold from God; with this ſhe plea-
deth, that ſhe, and ſhe only, is by God
entruſted; yea, that ſhe is in conſci-
ence bound to plant, not only a guard

Serm. 1. about her perſon, but being, as the te
implies, the Members are firſt in arm
ſhe is alſo bound to muſter up all th
Forces ſhe can, to the ſubverſion an
utter extirpation of what Law ſoeve
is enacted, or of what war ſoever ſha
be raiſed or commenced againſt th
Mind: Now whether Minde or Mem
bers can in this caſe produce beſt evi
dence, the ſacred records of Scripture
will cleerly manifeſt; in them we ſha
impartially ſee which doth uſurp, an
which uſurpeth not; which may raiſe
war, & which (without apparent Re-
bellion) may not ſtir a foot; which law
we muſt, and which *è contrà* we muſt
not be ruled by. *I finde a Law in my Members*, &c.

Law and War are points of great conſequence: as then in high Courts points of that nature uſe to be; even ſo in the diſcuſſing of this Text ſhall we proceed. Firſt wee ſhall put it to the Queſtion:

1. Whether to Mind or Members God hath given power of { *Law*? / *Warre*?

2. What is the Law of the Mind? And what the Law of the Members?

3. Whe-

3. Whether it be not damnable Re- *Serm.* 1.
bellion to diſobey or reſiſt that part
which God hath inveſted with this
power?

4. Being reſolved upō theſe queſtions,
we ſhall ſee what ought to be every
Chriſtians reſolution; Whether a man
ought to be guided by the Minde, or
by his Members? yea, whether a man
is not bound in conſcience to war a-
gainſt the lower & inferiour of them?

1. Whether to Mind or { *Law?* / *Warre?* } Members God hath given power of

There is no power (ſaith the Apoſtle) *but from God.* God without doubt is the originall of all power, of his fulneſs it is, that every thing which hath power, hath the power it hath; for that man is ſuperiour to the beaſt of the field, and not they to him; it therefore onely is, becauſe it pleas'd the Lord to give Man *Power and Dominion* over them, and not them over him. Or that Man, and not Woman, is the nobler ſex; that the Man over the Wife, and not the Wife over the Husband, hath the ruling or commanding power, this is alſo from the diſpoſition. Rom. 13. Gen. 1. 26.

Serm. 1. disposition of the Almighty, becaus
to the first of all Wives he was plea
Gen. 3 16. ed to say, *Thy desire shall be subject t*
thine Husband, and he shall rule ove
thee.

Whether then of the grand Con
tenders in the Text? Whether th
Mind or Members ought to have th
preheminence and the superior po
wer? This we must learn from him,
who is the fountain of all power, an
the first Ordeiner of all Disparity; for
what he hath given to the Members,
the Members must have, and what
he hath allotted to the Mind, the
Mind must not be deprived of; where
the power of Law, and the power of
War hath by God been placed, that
is the most proper seat, there we must
maintain, there look for it.

In the beginning of Times, when it
pleased God to create the World, we
shall read that he therefore made
Beasts to be subordinate, and under
Man, because after his own *Image*,
Gen. 1. 27, 28. & according to his own *Likeness* cre-
ated he Man. Now between Mind and
Members there is a much what like
proportionable distinction, for as the

Beasts

Beaſts and Bruits of the field, even ſo *Serm.* 1.
the Members, that is, the *Paſſions*, *Fleſh*, and *lower parts* of Man, they are wholy led by Senſe, and are in compare unto the Mind, no better than brutiſh, and void of underſtanding. As then man, by reaſon of his being created in the likeneſs of God, is therefore ſuperiour over the Beaſt of the field, even ſo for as much as the Mind is that, wherein Man is made like unto God, and the Members, thoſe portions or paſſions by which man agreeth, and is like to Bruits, therefore muſt the Mind be ſuperiour to the Members, and have like power over them, as hath Man dominion over the Beaſt of the field.

For as theſe two, Senſe, and Reaſon, make the ſpecificall difference between Man and Beaſt, even ſo doth it between Mind and Members; the Mind is that part of the ſoul in which God placed Reaſon, Underſtanding, Judgement, that part of the ſoul in which Grace, freedom of Will, and choice of good is fixed and ſeated; whereas on the other ſide, by the Members we are to underſtand, either

Serm. 1. the outward Senſes, and corporall Members of the body; the ſenſuall appetite, whether Concupiſcible, or Iraſcible, that is, all our Paſſions and Affections, ſuch as are, *feare*, *joy*, *wrath*, *love*, *hope*, *griefe*, or the like. In a word, all whatſoever (which is indeed the *Totum* and all) all that we have (and may find the like in Bruits, all ſuch) whether Paſſions, or Deſires, or Affections, they are comprized and comprehended under this word [Members.]

If then Man himſelfe, becauſe he is the Image of God, is therefore made ſuperiour to the Beaſts which have no underſtanding; certainly then that part of man, in which this ſimilitude or likeneſſe doth conſiſt, that power and portion of the ſoul, in which this Image of God is, that muſt needs be the ſupremeſt, nobleſt, and chief commanding portion, in that doubtleſſe (if in any) there muſt reſide the power of Law, War, and direction in all proceedings.

Now the Apoſtle plainly tell us, the *New man* (that is, that part of man wch beareth the Image of his Maker,

and

and the likeneſs of his God) is that *Serm.* 1.
portion of the ſoule which is capable
of *Knowledge*, capable of *Righteouſ-*
neſſe and true Holineſs. And this muſt Col. 3. 10.
needs be the *mind of man*, for the Af- Eph. 3. 24.
fections and Members they cannot
riſe to ſo high a pitch; hinder they oft
both may, and do, but lead or guide
they cannot, into the paths of righte-
ouſneſſe.

Col. 3. 5. You have theſe words, *Mortifie your Members which are upon Earth.* The power of life and death cannot be in any other but the ſupream hand; whereas then the ſpirit of God ſaith, *mortifie your Members*, whereas it puts a kinde of killing power (and that over the Members too) This manifeſtly inferrs the mind to be the ſuperiour faculty, yea, the Mind is that in which God hath placed the power of both Law and War.

Again, if (as before I have proved) *Eve* was therefore ſubject unto *Adam*, becauſe ſhee, once daring to direct, miſled her husband; then for certain, the Affections, Senſes, Members, they muſt all be captivated and ſubject to the Mind, for they never lead, but

Serm. 1. but they miſguide the mind, they never counſell, but (as we very well phraſe it) they *Tranſport* the ſoul. That this our Kingdom is not now, as in our State of *more innocency* it was wont to be (a *pleaſing Paradice*) that now ſo many Swords are drawn, and ſo many ſluces of bloud let open; is not this becauſe we have (even yet) too many uxorious *Adams*? becauſe we have yet too many that ſuffer their *Eves* to lead them? or, to give it in the phraſe, and bounds of my Text, is it not becauſe things are managed rather by diſaffected paſſions, than by Law & Conſcience, rather by jarring Members than a compoſed Mind?

The Scripture aſſureth, if the blind lead the blind (both will at length precipitate) both will fall into the ditch; the Eye and light of the Soul is the mind of man, in it and it only ſhineth the light of grace; all the Affections, Paſſions, and carnall Deſires, they are as ſo many Clouds, darkning and eclipſing this bleſſed light, and therefore if by them we ſhall ſuffer our ſelves to be led, if we ſhall ſquare our actions by their Law,

and

and order all our doings to give them content, we ſhall too late find we have followed a blind guide, and that both Mind and Members muſt infallibly periſh in this courſe. *Serm.* 1.

In the firſt *verſ.* of the following *Ch.* they who are in Chriſt Jeſus, they who in him would be found without condemnation, they muſt walk, not *after the Fleſh, but after the Spirit*: a plain evidence, that not the Paſſions, Luſts, and Affections, not the Fleſh, and Members thereof, but the Spirit (that is the mind of man endowed with the Spirit) that is it that muſt lead the way, that is it that muſt give the Law and Rule of walking; we muſt not walk after the Fleſh, but after the Spirit; not after the Members, but according to the Mind.

Eccluſ. 37. 16. *Let Reaſon go before every Enterpriſe, and Counſell before every action.* That part and portion of the ſoul, in which God hath placed Reaſon, Counſell, Conſcience, Grace, that is it which muſt give direction to every Enterpriſe; our Judgement, & not our luſts, our Mind, and not our Members, which have the

Serm. 1. the power of Law and War. Paſs we then to the ſecond Conſiderable, let us ſee what is the Law of the Mind, and what is the Law of the Members.

The Law of the mind is indeed no
Verſe 22. other but the Law of God, for *I delight in the Law of God concerning the inward Man.* The inward Man, that is the Mind, Spirit, and better part of man, that aeknowledging (like a Monarch) no ſuperior but God only, will not yeild to any but Gods Law, and therefore, ſaith the regenerate mind, *I delight in the Law of God.*

The Law of the Members, that is indeed rather a tumultuous Ordinance than a Law, it is rather a mutinous Enforcement than a legall Courſe; it is, ſaith the Apoſtle plain-
Verſe 25. ly, the *Law of Sin*, a Law which hath nothing like a Law in it, for it is indeed the breach of all Law, it is ſin (ſaith S. *Paul*) and yet becauſe the Members have ſo voted it, it muſt be called a Law, I ſee (ſaith the Text) *Another Law in my Members.*

Another Law, a Law clean contrary to the Law of the Mind; a Law (I may well ſay) cleane contrary to the Law

of

of God: For, as in all Monarchies, it *Serm.* 1.
is the Law and Order of God Almighty that Subjects receive from, & not give unto their Soveraigne Laws; even ſo it is the Law of God, the mind unto the members, not the members unto the minde preſcribe a Law: all our ſenſes, all our members, all our actions, and all our thoughts are bound to follow her guidance, they muſt come and go, do and offer, when and what ſhe preſcribeth.

Sure I am, it hath beene reſolv'd of old (but wanting books I cannot cite the Authors) in matters of high conſequence and concernment, that they who are bound to obey, are not ſo much to attend the reaſon as the authority of a command; the Subject is not bound to ſift his Soveraign, for if he were, I ſee not how it could be ſaid, *The King's heart can no man ſearch out*: yea very good poof I have to ſay, our Saviour commanded S. *Peter* to do what he underſtood not, *what I doe* (ſaith the Maſter) *thou knoweſt not now*, and yet, under a fearfull commination, he urged his Obedience. And indeed were it not thus between

Prov. 25 3.

Joh. 13. 7.

mind

Serm. 1. mind and members, were not the ſenſes and affections to obey the minde till they were ſatisfied, and ſaw reaſon for it; if that old ſaying be true, *Amare & ſapere ipſi Jovi non datur*, that luſt and wiſdom can never conſiſt together; then for certaine no exorbitant paſſion would ever become obedient & pliable to the ſoul.

But indeed, ſo abſolute a Monarch is the mind to the ſoul of man, that if any one affection, any one ſenſe, paſſion, or member ſhall dare to do any thing againſt her judgement and her reſolve, that Perſon is really diſaffected, that Senſe infallibly malignant, and that Member without all queſtion delinquent in the Court of Heaven: For look what is ſaid of a King, and by a King, the ſame is very appliable to the ſoveraignty of the

Eccleſ. 3. 4. mind, *Where the word of a King is, there is power.* Where the Mind hath ſaid the word, there is no power in Man, to warrant the gain-ſaying of it; and if the following Interrogation in that verſe muſt poſitively be read, that is,—*No Man may ſay unto the King, what doſt thou?* Then

is

is this regall preheminence a moſt pertinent explication of the Minds ſuperexcellency; for to it, no Sence, no Member, no Paſſion, no Affection may ſay what doſt thou? Yea, ſo ſeverely hath God ſubjected the whole man to the direction and Law of the Minde, that albeit the Minde miſguides, albeit ſhe iſſues forth an Order, which will deſtroy the Members, yea, and the whole man to boot: yet *Mens erronea ligat*, yet for as much as the Minde or Conſcience is the ſupream Judicatory in men, for as much as the minde is (as we have ſworne our Soveraigne is) the *onely ſupream*, ſin we needs muſt, ſhould we not follow her even in a wrong direction, much more if we adhere not cloſe, whilſt yet her Law is the Law of God, and all her Judgements conſonant to his glory. In a word, the Law of the regenerate mind is to go before, to guide and order even the whole man in the paths of righteouſneſs. *Serm.* 1.

Now the Law of the members, that is (as the Text ſpeaks) *Another Law*, that is a clean contrary courſe: for whereas it is the legall and divine pre-

Serm. 1. prerogative of the mind to give Law unto the whole man: the Members finding this a curbe unto their liberty, and a main ſuppreſſion of their deſires, they ſtrive by all meanes poſſible to ſubvert this Order, to change this Government, to overthrow this Fundamentall Law, for they being carnall will not endure a ſpirituall Government, they being many, will not abide that the minde being but one, ſhould over-rule them, and therefore (as if it were their Charter, their priviledge, and their right) they ſtrive to give Law unto the minde, and reſolve to wage a war, if ſhe be not led by them.

James 4. 1. *From whence are Wars and Contentions among you? are they not hence, even of your luſts that fight in your Members?*

The lower Houſe of this Naturall Parliament in Man, conſiſts of many Members, of many Luſts, of many diſordered paſſions; all which, though they Combine, Covenant, and ſo farre agree, as to warre againſt the minde, yet they have alſo their ſeverall deſignes, and their particular ends;

ends; for as when there was no King in *Iſrael*, *Every man did what ſeemed good in his own eyes*; even ſo, to the end that every man may walke as his Luſts lead him, that every Luſt may be a Law unto it ſelfe, therefore as againſt a common enemy, the Luſts and Members, are continually warring againſt the minde. *Serm.* 1. Judges 17. 6.

Nor only ſo, but as S. *James* obſerves, *They fight in our Members too*; The Luſts warre againſt, and quarrell one with another, and indeed no wonder, for amongſt equalls who ſhould command? Who obey? Why ſhould not Wrath have as much command as Joy? Why not Joy as much as Love? Why not Love as much as any? That Member which deſires a Monopoly of pleaſure, warres againſt that, which ſtands upon Honour and Repute: And that Member, whoſe deſigne is Honour, endures not that which is bent upon Wealth and Riches; The Luſts of Man (even like contrary winds) they rage and ſwell one againſt another, only whilſt they warre againſt the minde, they admit a league; they are all like thoſe wicked

Serm. 1. Luke 19. 14. ed Citizens (in this they agree) *will not have this Man reign over* The Law of the minde ſhall not Rule Regulate or order us; ſo that, as St. *James* hath taught us, even hence are Wars and Contentions, becauſe our Luſts fight in our Members.

Eccleſ. 10. 7. *I have ſeen* (ſaith Solomon) *Servants on Horſes, and Princes walking as Servants on the ground.* That ſight of *Solomon*, is indeed that which the Minde and Members differ and war about; for the Members, they, though Servants, would be on Horſes; Yea, they would have the minde, though their Prince, to walke and waite upon them. And this is apparent from the words *next following* in the Text, for that which St. *Paul* complaines of, (though it beare the name of a Law) himſelf ſheweth was flat Tyranny; for the Members endeavour to make even a very ſlave of the minde——I ſee a Law in my Members warring againſt the Law of my minde, and *leading me Captive* unto the Law of ſinne, which is in my Members [*leading me Captive*] Nothing will content the Members,

Members, unleſſe they may captive and enſlave the minde; and for this I am confident, there are very few of us, but may find in our ſoules, even an experimentall proofe. *Serm.* 1.

For, what Paſſion can you imagine in the ſoule, which, whileſt it is predominant, expects not from the mind, what ſervice and aſſiſtance ſoever it ſhall pleaſe to challenge; yea, the minde muſt leave all, and give diligent attendance to it only?

Is the ſoule of any of us enflamed with Malice, & the thirſt of Revenge? Is there a *Mordecai* whom we ſtomach, and will have removed from the Kings gate? Doth not this Paſſion ſolicite the minde, to contrive the meanes, and to lay the plot how this cruelty may be ſatisfied? Yea, is not the Court full of terror and diſturbances? Is not the mind a reſtleſs wretch? Is ſhe not perpetually vext and moleſted, unleſſe ſhe paſſe what Bill ſoever this Tyrant in that behalf ſhall preſent unto her?

Or, ſuppoſe Covetouſneſſe and deſire of gaine to be predominant, can the Minde be quiet? Will this paſſion

Serm. 1. paſſion be ſatisfied with either Reaſon, or Conſcience, or any manner of Moderation?

Acts 5. So Religious was the Princely part, and ſo devout was the Minde of *Ananias* and *Saphira*, that in Judgment and Piety, they thought all they had but a competent Oblation for the Lords Service: But when their Members and covetous affections began to mutiny, when the fear either of future want, or the Carnal and Covetous thought that they had promiſed too much; when theſe began to buſſell and gather head, when theſe had raiſed a Tumult and Combuſtion in the ſoule; The poore diſtracted Minde, even againſt Honour, Conſcience, yea, to her own undoing, is forced to repeale what ſhe had before enacted: and though no leſſe then the robbing of God was concerned in it, aſſent ſhe gives to their violent importunity. And therefore very lively is St. *Pauls* expreſſion, *I ſee a Law in my Members, leading me Captive to the Law of ſinne.* Nothing can or will content the Members: No Law, no Peace, unleſſe they may lead

ead the minde Captive, and make her the Soveraigne become a ſlave unto their Luſts. Paſs we therefore to the third conſiderable, *viz. Whether it be not damnable Rebellion to diſobey or reſiſt that part which God hath invèſted with this power ?* *Serm.* 1.

3. Of Rebellion indefinitly, *Samuel* hath ſaid, it is as the ſinne of *Witchcraft*, a ſinne moſt abhominable before God. Nor indeed have I yet met with any, who queſtion the guilt or *Damnability* of this crime, *uno ore* (for ought I know) all men in this agree : That which is indeed Rebellion, is a crying ſinne, and a moſt damnable deſigne ; all the difference and doubt is, what indeed Rebellion is, and what that power is which is damnable to reſiſt.

I muſt not forget that my Text is between the Mind and the Members, and that Rebellion at this time concerns me no farther, but only as it reſpects the outward and the inward man, the Monarchy and Government of every regenerate and good ſoul.

Now for the better ſtating and explicating of this, I have obſerved from

Serm. 1. from Scripture, that every Jar, War and oppoſition is not Rebellion; for Rebellion, it was not for the Kings of *Judah*, and the Kings of *Iſrael* to wage war againſt each other; Rebellion it is not for Subject to conteſt with Subject, neither is it a Rebellious act for the Soveraigne to Tyranize over, and oppreſs his people.

For as by Scripture phraſe, I am warranted to ſpeak, Rebellion is ever the oppoſing of ſome higher power, and in ſpeciall of that power which by the Ordinance of God, they (who Rebell, oppoſe and reſiſt) are bound to obey and ſuffer under; ſo that it is an act of Rebellion to withdraw from, or ſtand againſt that power, under which, till ſome difference, diſtaſte, opportunity or grudge aroſe, we ever held our ſelves bound to live and to be governed by.

For, let the ground of *Iſraels* Revolt from *Rehoboam* their naturall King be what it may be, (ſure I am) when they ſo did, the Scripture ſaith, 1 Kings 12. 19. *Iſrael rebelled againſt the houſe of David:* Let the caſe be what it may be, when *Edom* deſerted *Judah* and made

made a King over themſelves, the ſpirit of God ſaith, *Edom rebelled from under the hand of Judah*; yea, and albeit ſome countenance the fact; and ſeek by a Religious pretence to warrant the attempt, yet, when the Citizens of *Libnah* turned from their lawfull (though Idolatrous) King *Jehoram*, the Scripture phraſe in the *Geneva* Tranſlation is, *Then did Libnah rebell*; whence to me it ſeems very cleare, that we are bound under perill of Rebellion and the guilt thereof, to obey or ſuffer under that, whether it be Part, Perſon or Faculty, which God hath inveſted with the power of giving, or preſcribing Law unto us.

Serm. 1. 2 Chron. 21. 8.

Verſ. 10.

And indeed, if you pleaſe to rely upon the *Geneva* Tranſlation, I then needed not to have thus wheeled about; for though our laſt Tranſlation read it, *I ſee a Law in my Members*, Warring *againſt the Law of my Mind*, it is there ſaid, *I ſee a Law in my Members* Rebelling *againſt the Law of my Mind*. And indeed, from the premiſed inſtances it ſeemeth very clear, that all Warre againſt that power

Serm. 1. which ought by Gods Ordinance to be obeyed, is indeed Rebellion.

*Rom.*14.23. S. *Paul* hath delivered it as a rule beyond exception, *Whatſoever is not of Faith is ſin.* Now that ſin (if deliberately done) cannot but be *Rebellion*: for, Faith being in the place no other thing than the Law of the Minde, than the Judgement of Reaſon and Conſcience; Faith being in that Text no other thing, but the Order & Direction of the *Supreameſt* power; for a man not to do according to theſe directions, not to Obey and be Ruled by the *higheſt* Commander in the Soul; for a man not to ſubmit to the Minde, which is to him Gods Vicegerent, is indeed to Rebell at once, both againſt God, and his Heavenly Ordinance.

And in this reſpect, it ſeemeth to me, that God in Holy Writ, doth ſo oft call ſinning *Iſrael*, a Rebellious people; a people who would rather be led by their own luſts, than by his Law, by their own affections, than by their own minde.

Ezek.2.3. *Son of Man* (ſaith God) *I ſend thee to the Children of Iſrael, to*

a Rebellious Nation that hath Rebelled Serm. I.

againſt me.

They in Gods eſteem, Rebelled even againſt him, againſt God himſelfe, who would neither ſubmit to that power which God gave his Prophets, nor yet to that wherewith he had endowed their minds, for the due ordering of the Affections, Actions, and endeavours of all turbulent and inferiour Members.

Gal. 5. 17. *The Fleſh luſteth contrary to the Spirit, and the Spirit contrary to the Fleſh.* Fleſh and Spirit, Minde and Members, they are ever contrary and one againſt the other. War (as will appeare in the next point) will ever be between them, for their deeds and their deſignes are contrary. But as I never read, neither can conceive, that a King, compared to his Subjects, can *be a Rebell*: So neither do I conceive it imaginable, how the Warre waged by the Minde againſt the members, can be Rebellion; nor on the contrary, how that which they raiſe againſt the minde, can poſſibly be any other: For between Superiour and Inferiour, there

Serm. 1. cannot poſſibly be a War waged but Rebellion it muſt be, and how the higher powers can be guilty of this crime, I am yet to learne. Whether then it be in the body Politique, or in the naturall Polity and Order of every particular, every ſoul muſt be Subject to the higher, or as the Originall, *the ſuper-excelling power*: As the Subjects to the King, even ſo at leaſt muſt the Members be to the Mind; which to make the more cleare and evident, we will paſſe to the laſt conſiderable, and that is the *Reſult or Reſolution of a Chriſtian, viz.* Whether a man ought to be guided by his Mind, or by his Members: yea, whether a man is not bound in Conſcience to War againſt the lower and inferiour of them.

IV. *Boetius* l. 1. m. 7. —*Si vis, lumine claro cernere verum,*
Gaudia pelle, pelle Timorem.

He, who would walk as a *Child of the light*, and would clearly diſcern truth from error, muſt (as *Boetius* well admoniſheth) clear his ſoul of the thick miſt of paſſion; neither Joy, nor Feare, nor Hope, nor Grief, nor any

any other affection may ſway, or be predominant in the Soul: For, *Serm.* 1.

Nubila mens eſt, victaque frænis
hæc ubi regnant. Ibid.

The mind is clouded, hood-wink'd, yea, as the Law of the Members would have it, the mind is *Captivated* and inſlaved where theſe reigne.

Medea in the Poet confeſt the Law of the mind ſhewed her good things, yea, the better way, — *Video meliora proboque*, I ſee and approve what's beſt; but ſuch was the violence of her Members, ſuch the confuſion of her enrag'd affections, that ſhe concludes (*Deteriora ſequor*) not with the better mind, but with her violent and over-powerfull Members.

Pilate at the arraignement of our Bleſſed Saviour proteſted, that according to the Law of his Mind, his Judgement, his Conſcience, he ſaw nothing worthy of death in him; yea, he called for water, and waſhing his hands, ſaid, *I am innocent of the blood of this juſt man*, And yet for all that, rather than the people ſhould want a Sacrifice, rather than endure thoſe Mat. 17. 24.

*Serm.*1. terrible things which his troubled a
fections and paſſions preſent un
his minde, in deſpight of Mind
Law, or Conſcience, he doth (not
his Judgement, but) as his Fears co
mand to pleaſe the many, he deliv
reth up the *Innocent*. And indeed fro
hence, even from the Law of th
members it is, that ſuch there are
whom the Prophet complaines, *w*
Eſay 5.20. *call evill good, and good evill, whi*
make darkneſſe light, and light dark
neſſe, who call bitter ſweet, and ſwe
bitter. In theſe ſad times of diſtra
ction, wherein the deareſt things w
have, our Goods, our Lives, yea, ou
mind, our Conſciences are at ſtake;
It behoves every of us ſadly, and ſe
verely to conſider, what is and wha
hath been the maine principle and
direction of all our preſent Actions;
Whether the minde or the members,
whether judgement or paſſiō, whether
Conſcience, or only carnall, ſiniſter
and by-ends? I do verily believe, there
never were more bitter conflicts than
now there are between Mind & Mem-
bers, between Fleſh and Spirit; yea,
it is to be feared, the Mind, that is,
the

the Judgement, Reaſon and Conſci- *Serm.* 1.
ences of too too many of us, are ſo
overwhelmed and hurried on with
violent paſſion, raſh engagements,
and reſolute exorbitances, that it
will be very hard to re-inthrone the
Prince, and to ſet the minde againe,
where God hath placed it; very
hard to diſpoſſeſs the ſoul of thoſe,
which without all peradventure are
truly malignant, and evill counſel-
lors; ſuch as will do all they can to
keep back all ſaving, peaceable, and
ſound intelligence; for ſuch without
all doubt, is the endeavour and Law
of our inſinuating and Tyrannizing
members: Nothing will they reliſh,
but private intereſt.

The Law of the minde of old was, *Give unto* Cæſar *the things that are* Cæſars, *and unto God the things that are Gods*, The Law of the Members is, let us make him like one of us, and as for God vote him incapable of any property. The Law of the Minde was, That even *for well-doing* we ſhould patiently ſuffer; The Law of the Members is, that we ſuffer nothing which we can reſiſt. The Law

Serm. 1. of the Minde did run thus, *It is*
Prov. 10. *snare for a man to devour that which*
is sanctified, or that which is Holy;
Acts 10. But the Law of the Members pro-
nounceth (as St. *Peter* did sometime
in a dreame) that things are com-
mon, though they appertaine to Hea-
ven : The Law of the Mind was,
Heb. 13. *After the vow enquire not*, that is, be
assured, what is once vowed to God,
no after-thoughts can disanuall : The
Law of the Members is, such vowes
were superstitious Acts, and we may
convert to other use, what in piety
our forefathers gave unto their God.
The Law of the Minde was, *Obey*
those that are set over you, that is, saith
Hemingius (who was no Papist, nor
suspected) *the Pastors and Governours*
of the Church; The Law of the Mem-
bers is, ye shall be so far from obey-
ing, that ye shall vow the extirpati-
on and their rooting out. By the Law
of the Mind, Bishops and spirituall
Overseers they are bound *to watch*
over, and to give account for *Soules*,
but by the Law of the Members,
Ghostly Fathers may not command
their Children, nor may they, who are
bound

bound to give an account, paſſe any binding ſentence without *lay-approbation*: Yea, whereas in all former Reformations, the Law of the Mind ever was, that the better forme actually ſhould be, before the worſe were put away: The Law of the Members is, that we ſweare to extirpate what we have, before we can ſo much as conjecture what ſhall be. Nor indeed can I imagine what other guide, or what other Law, but the Law of the *Members* ſteereth, and directeth thoſe Pens and Tongues, who under the Vizard of Popery, ſtrive to make odious all exteriour piety; who for the better *Liberty* of the *Subject*, have lately Printed, and by an Argument *è conceſſo* claimed, that *'tis more lawfull by Scripture to put away a perverſe Wife, than to Rebell againſt a Tyrannous Prince*; yea, that there is a neceſſity both *in Charity, and Conſcience*, for that Man and Wife to be divorced; whoſe diſpoſitions naturally diſagree, who cannot live lovingly and quietly together; yea, it hath now paſt the Preſſe for a *Popiſh Practice*, to make a Sermon upon a

Serm. 1.

D. & ine. and Diſcipline of *Divorce*: a book dedicated to the P. and Aſſembly.

Serm. 1. Text. I ſhould tire both you and m
ſelf, ſhould I follow thoſe, who th
follow the extravagancy of the
Members, the rancor, violence a
exhorbitance of their paſsions.

Plutarch in his Tract of Superſti
on tells us, there was one *Tyribaſtu*
who, when he ſhould have been a
prehended by the *Perſian*, drew h
Cemiter, and (as he was a valia
man of his hands) defended himſe
valiantly; but as ſoon as they wh
came to lay hands on him cried ou
and proteſted, that they were to a
tach him in the Kings Name, and b
Commiſſion from his Majeſty, he lai
down his weapon aforeſaid imme
diately, and offered both his hand
to be bound and pinioned.

An example ſtrongly convincin
me, that even the Law and light o
Nature, were it not clouded wit
carnall and perverſe affections, even
that glimmering light were enough
to teach the mind, that reſiſt we may
not againſt Gods Ordinance. *Tyri-*
baſtus threw down his Cemiter, and
apprehends, in the very Name and
Authority of a King, a Majeſty, and
Re-

Reverence not to be reſiſted. *Serm.* 1.

The very *Pagans*, whoſe Gods were dolls, yet for as much as in their apprehenſion they were as Gods, of thoſe *their Temples* they were ſuch venerable eſtimators, that what they ſought to have ſecure indeed, they repos'd it in their ſhrines. Thus did *Alexander* (that great Commander) who in the Temple of the Sun in *Sicily*, laid up a great treaſure; and one *Cliſtenes* a moſt noble Greek, fearing the plundering of his Eſtate by Tyrants, laid up his Daughters dowry in the Temple of *Juno Samia*, & till this very day among learned Chriſtians it is determined Sacriledge, *Non ſacrum de ſacro tollere*, to ſteale from an Holy place a common and an Holy thing. This I am ſure was and is the Law of the mind. *Patricius Sineſius.* l. 8. Tit. piet. 15.

But the Law of our Sacrilegious and ungodly Members is ſuch, that it will not allow, no not to God himſelf a *Property*, nor the Church to be a Sanctuary for its own goods: like the Roman Pagan preſidents, they ſeem to profeſs the Son of *Mary* unworthy to be ſerved in coſtly veſſells, making

Serm. 1. making all holy things ſo commo
that they are now become *primi occ*
pantis, catch that catch may; Th
ready way to provoke God (if n
already ſo far incens'd) to give ſuc
over even to a reprobate mind; tha
is, to follow the Law of the Member
which undoubtedly will at lengt
bring even to the gates of death.

Eccleſ. 18. 30, 31. *Go not after th*
luſts, but refraine thy ſelfe from thin
Appetites, (for) if thou giveſt thy So
the deſires that pleaſe her, ſhee wil
make thee a laughing ſtock to thin
enemies that maligne thee. The rea-
dy way to captivate the Mind, and t
bring its Soveraignty under the pow
er of Malignant Enemies, is, to give
way to thy Luſts, and to let the Mem-
bers preſcribe a Law unto thee; let
them but have their deſires, and thou
ſhalt ſoon be made a laughing-ſtock
to thy Enemies round about thee: It
is very likely, as the Devill to our
Mat. 4. 8. Saviour, thy Members may promiſe
thee a condition moſt glorious: *All*
the Kingdomes of the World, and the
glory of them will I give thee; That
is, all poſſible content and Ho-
nour:

nour: But if thou once fall down and worſhip, if thou wilt ſuffer thy Mind to proſtitute, and yeild up it ſelf unto the Members, they will ſoon (inſtead of a glorious ſtate) bring thee to an ungracious ſervitude. They will not allow thy Mind a Negative in any thing, for the ambition of ſin is, to *reigne* in our Mortall Bodies. *Serm.* 1.

What then muſt the Mind do? without doubt Warre it muſt; for as therefore the Inferiour may not War, becauſe it hath a Superiour to appeale unto, even ſo on the contrary, for as much as the Mind is the ſupream, War ſhe may, yea War ſhe muſt againſt the Members, for ſhe for them, not they for her, muſt be accountable to God.

Ever ſince the days of *Job*, it hath paſſed for a rule, *The life of Man is a warfare*, and ever ſince the Prophet *Micha*'s time, it hath been delivered as a Caveat, *A mans enemies are thoſe of his own houſe*. Now the Generaliſſimo, or chief commander in this War, it hath ever bin the regenerate Mind; The Mind of man (even in all ages) hath been entruſted, yea commanded Mich. 7. 6.

Serm. 1. ed to this War, commanded to charge upon, to ſubdue and reduce the Members.

2 Cor. 10. 4, 5. *The weapons of our Warfare* (ſaith St. *Paul*) *are not Carnall, but mighty through God.* Ask you what to do? It ſtraight followeth, *To the pulling down of ſtrong holds, caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, & bringing into captivity every thought to the obedience o' Chriſt.*

A larger Commiſſion was never granted than the Regenerate minde hath; For ſhould the Members Gariſon themſelves (as they too oft do) within the *ſtrong works* of Ambition, Pleaſure, Profit, ſhe is (even by him that is able) promiſed relief enough, even to the pulling down of thoſe ſtrong holds; nay, ſhe may not leave ſo much as an imagination, nay, *not any thing that exalteth it ſelf againſt the knowledge of God.*

Yea, what power can be deſired in a Commiſſion, which ſhe hath not? To lead Captivity Captive power ſhe hath, for to the obedience of Chriſt, ſhe is bound to bring into Captivity even

even *every thought* : Power over life and limb ſhe hath, for ſaith our Saviour, *If thy right hand offend thee, cut it off; if thy right eye offend thee pluck it out.* Power ſhe hath to afflict, to kill, yea to put her Enemies and Rebells to the moſt not only painfull, but moſt ſhamefull death. *Serm.* 1. Mat. 5. 29, 30.

Mortifie your Members which are upon Earth, yea, not only ſo, but our Fleſh, Affections, Luſts, they muſt *be Crucified.* They muſt, becauſe they have been Traitors and Rebellious, be put not only to death, but to a ſhamefull death; not only muſt we mortifie but crucifie the Members. And indeed, till the Minde ſhall thus do, we can neither look for peace nor truth. Col 3. 5. Gal. 5. 24.

Affectus corrumpunt Intellectum. As Bribes blind the wiſe, even ſo the Affections and Members they corrupt and pervert Judgement. As *Juſtin Martyr* of old, *Scimus quoſdam ad iracundiam ſuam evangelium pertrahentes*, obſerved, that ſome made the Goſpell to be ſuitable to their fury, even ſo nothing muſt be truth, nothing muſt paſſe for good or godly, nothing muſt men make con-

Serm. 1. conſcience of, where the Members Luſts and Paſſions are predominant; nothing may ſuch a Mind paſſe, either for Law or Truth, but only what liketh and pleaſeth them.

And as no Truth, even ſo no Peace, where there are ruling Members; ruling Members being ever as Turbulent *to the Minde*, as ruling Elders will prove *unto the Church*. And therefore if whileſt yet we may, ſee we will what belongs to our Peace, reſolve we muſt to ſubmit to the Ordinance of God; to bring every thing under that Obedience, which he hath made *the ſupreame*; that is, the Subjects to their King, and the members to the Mind. So ſhall we enjoy unity of Spirit in the bond of peace, ſo ſhall
1 Pet. 2. 9. we indeed be (as St. *Peter* ſpeaks) *A choſen Generation, a royall Prieſthood, an holy Nation, a peculiar People.*

Perchance ſome may dream, unleſſe the Members may have power to curbe the Mind, the Mind as ſupream may with all impunity oppreſs and deſtroy the Members; whereas indeed, ſo fearfull vengeance as for the *ſupream Offender*, there is none

treaſur'd

treaſur'd up. For as thoſe bleſſings which are the immediate iſſues of Gods own Hands, are far more excellent than thoſe, which by ordinary meanes are conveyed to us; even ſo thoſe wretches, thoſe miſcreants, which God hath reſerved to his own immediate puniſhing, thoſe of all Creatures are moſt miſerable. *Serm.* 1.

Tophet was ordained of old, *Yea, for the King it was prepared*; The King who becauſe *Supreme* can in this life have *no Avenger* for him, (witneſs Gods Truth, though his Subjects uſe no other than right Chriſtian Weapons, Prayers and Teares) there is torture enough prepared. And indeed, look but into our own breaſts, we may find conjecture enough of this ſeverity, for whoever (as the Apoſtle ſpeaketh) is, Αὐτοκαλάκειλος, ſelf-convicted; whoſoever is, as the Poet renders it, *ſurdo verbere caſus*, laſht with the ſting of an inviſible whip; whoſoever is as *Jeremy* told *Paſhur*, he ſhould be *Magormiſſabib*, a terror to himſelf: This boſome-vengeance, this ſecret and private Executioner, as it is upon Iſa. 30. 33. Jer. 20. 4.

Serm. 1. on the Supreameſt power, ſo is it the severeſt torture. And therefore highly concerns the Mind to preſerve it ſelfe, and to order, according to GodsLaw, the motion of every Member. For the power of Law and War it is in the Supream, and that is the Mind, and therefore the Members muſt have no other but her Law: ſhe from God, and they from her muſt take their Government. So ſhall men be able to give God the glory, and to ſuppreſſe that unnaturall War which ſin fomenteth in the Members.

Rom. 6. 12. *Let not ſinne reigne in your mortall bodies.* Whoſoever gives Law unto us; it is he that reigns over us; unto what member or luſt ſoever we yeild to obey, that's our King, that's our Governour, ambition, luxury, covetouſneſs, malice, theſe are they which would reign, theſe are they which would give Law unto us; but I have abundantly ſhewed you, it is the minde, and the minde only, which God hath entruſted with this power, not ſin under any pretence of Law whatſoever; but the regenerate minde is that muſt reign over our mortall

mortall bodies, not the Law of the members, but the Law of the mind is that we muſt hold to; yea, for this Law we muſt war, in defence of this Law we are bound even to die the Death. *Serm.* 1.

So fight I, ſaith St. *Paul*, *not as one that beateth the Aire*, but as one who had a reall enemy to ſubdue, for it ſtreight followes, *contundo corpus meum*, I beat, I chaſtiſe, I bruiſe my body; he would rather live upon Bread and water, than ſuffer his members to give Law unto him. And indeed this is the fight, that good fight we are all to finiſh; this that fight, in which ſtriving we muſt reſiſt unto bloud every imagination, every thought, every deſire, luſt, or act which exalts it ſelf againſt the knowledge and Law of God. This we are to bring under, this we muſt lead captive, for not a member can go to Heaven, which doth not orderly follow the minde thither. In a word, to conclude all, It is an obſervation amongſt controverſiall Writers, and too true, That when mens affections and members do frame Opinions, and paſs Lawes, men are much more earneſt in de- 1 Cor. 9. 27.

fence

Serm. 1. fence of ſuch Errors, than are ſob
Chriſtians in the maintenance
what the mind and ſolid judgeme
propoſeth to them: there is no di
gence, no care, no means wanting
the purſuit of that which the affect
ons and *members declare expedien*
And indeed, in this my hearts deſi
is, the minds of us all ſhould be in
ſtructed by our common Enemy, tha
is, to follow with more earneſtne
the War and Duties which God re
quireth we ſhould manage againſ
the Rebellious Members; ſo ſhal
God of his Mercy then give grace un
to the mind, that it may *ſubdue th*
members, that ſo the whole man may
from this his Militant Kingdom o
Grace, be tranſlated and advanced to
his Eternall and Triumphant King-
dom of Glory, and that for Chriſt
Jeſus ſake, the only King, without re-
bellious members: To whom with
the Father, and the Holy Spirit, be all
Honour and Glory now and for
ever. *Amen.*

Sit Deo omnis gloria.

THE

THE GRAND CONSPIRACY OF *Jewes* againſt their *King*.

A Sermon Preached in *Auguſt*, 1647.

ROM. 5. 7.

Scarcely for a Righteous Man will one dye, yet, peradventure for a Good Man ſome would dare to die.

LONDON,
Printed by *F. G.* for R. ROYSTON,
at the Angel in *Ivie-lane*, 1654.

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SERM. II. Preached, 1647.

JOH N. 18.36.

Jeſus anſwered, My Kingdom is not of this World; if My Kingdom were of this World, then would my ſervants fight, that I ſhould not be delivered to the Jewes.

OUr Bleſſed SAVIOUR, *Born King of the Jews*, is in this Chap. brought in queſtion for his life, accus'd, arraign'd, and condemn'd for the defence of his Birth-right. A dangerous thing (it ſeems) to be born a King. But yet behold, he hath a *Perſonall Treaty* for it, and that not in *Patmos*, but in the City Royall he is brought before *Pilate*, to whom, even in *Jeruſalem*, as my Text tells you, he put in this anſwer. *My Kingdom, &c.* Mat. 2.

In the words are here two generalls: I. An

Serm. 2. I. An Aſſertion, a *Kingdom* I have but *my Kingdome is not of this World*.

II. The Proof of this Aſſertion, *my Kingdom were of this World, then would my ſervants fight, &c.*

1. Of the Aſſertion, a *Kingdome* I have, but *my Kingdome is not of this World.*

That Chriſt had and hath a Kingdome, this the very firſt Particle in his anſwer doth imply, *Regnum meum*, my Kingdom; now a Kingdome there muſt be, in which he hath a property, or elſe he could never have ſaid, *My Kingdome is not of this World*: and again, *If my Kingdom were of this World, then would my ſervants fight.* And indeed thus *Pilate* underſtood him, for in the verſe immediately following, *Pilate* replieth, *Art thou a King?* Yea, in his Condemnation *Pilate* thus teſtifieth of him, *Jeſus of Nazareth the King of the Jewes.*

John 19. 19.

A King he was, and a King of the Jewes too, for, *Tell the Daughter of Sion, Behold, thy King cometh unto thee meek, and ſitting upon an Aſſe.*

Mat. 21. 5.

The King of Sion, a meek King, and this

his was indeed his ruine; for a meek *Serm.* 2.
King is no fit King to be King of Iewes. Had he come to *Sion* as a Lyon of the Tribe of *Iudah*, had he come in Fury, had he manifeſted his power in the confuſion of ſome thouſands of them, then he ſhould have been King; then Grandees as well as the Boys would have cryed out, *Hoſanna in the Higheſt*. But if he come without *his Militia*, if he come meek and ſitting upon an Aſſe, if he be content for the peace and happineſſe of his people to make himſelfe a Sacrifice, to vaile his Majeſty, and lay by his Scepter: Then, *as if he were in a condition not fit to governe*, they apprehend his perſon, *Declare* againſt him, and though they can prove nothing, they deliver him up to be judged by a Forraigne power. So that, what we ſometimes ſaid of a neighbour King, that he was *Rex Galliæ*, but not *Gallorum*, King of *France*, but not of French men: Even ſo might our bleſſed Lord and Maſter ſay, he was *Rex Mundi, ſed non Mundanorum*, He was King of the world, though not King of the men

Serm. 2. of this world; a Kingdome he ha
but ſaith he, *My kingdome is not this world.*

Now for the better explication this aſſertion, we ſhall proceed theſe three degrees:

1. The Kingdome of Chriſt is o this world.

2. Chriſt hath a Kingdome in t world.

3. The Kingdome of Chriſt is n of this world.

Firſt, *The Kingdom of Chriſt is c this world.* Pſ. 99. 1. *The Lord is Ki be the People never ſo impatient.* T Lord is King, even our bleſſed Lo and Saviour, and that not onely God, but even as Man alſo. For b

Mat. 28. 18. ing it is ſaid that *All power is giv to him both in Heaven and in Earth* Cleare it is that he hath, and that h hath as Man too, power and dom nion even over the whole World For being it is ſaid, *All Power*, th Power of Soveraignty and Domin on cannot be exempted: And, be ing it is ſaid, *All power is given*, Thi ſhewes in what capacity he hath th power, to wit, in that by which he

lower than the Father, in that by which he is made capable to receive *dono*, to take of gift, in that by which he is become the Saviour of the world. So that indeed the ſame perſon, who was the Saviour, he is alſo the Soveraigne of mankinde. *Serm.* 2. Iſay 49.

And this may not improbably teach us, that Kings, his Vice-gerents, they are proportionably *Saviours*, as well as *Soveraignes*, nurſing Fathers as well as potent Princes: So that to withdraw from the protection of a Soveraigne, it is to deſpiſe and throw off a Saviour. He who was the Saviour of the World, he is alſo King of Kings, and as S. *Paul* ſpeaketh, *The onely Potentate*. And he under whoſe wings we have been ſecularly ſafe, let the ſad want of him now ſay, it was *Chriſtus Domini*, the Lords Annointed, the only Potentate, the only ſupream Governour of this Kingdome. 1 Tim. 6. 15.

Or, take the point thus, is it ſo that he, whoſe Kingdome is not of this world, hath for all that, Power and Dominion over all the Kingdoms of this world? Maugre then all the deſignes, plots, jealouſies and

Serm. 2. feares, that Devill or Man can ſet
foot; Our Lord the King ſhall re
Pſal. 2. 3. his end, *Our Lord the King ſhall bre*
their Bonds in ſunder, and caſt th
Cords from him. For to him all pow
is given.

Indeed if in the peruſall of the G
ſpell, we ſhould ſtand to obſerve t
Induſtrious Malice of his Enemi
we ſhall finde their plot and deſig
was, *even root and branch to cut h*
off; they endeavoured to kill h
Mat. 27. 64. with *Shame*, and to bury him wi
Infamy: For when as a Malefact
they had put him to death, the
greateſt care and thought of hea
was, to prevent his Reſurrectio
And therefore their great ſuit
Pilate is, *Command that the Sepu*
chre be made ſure. Rebells are afra
of a King, though he be in H
grave.

And indeed they had cauſe ſo to b
for though his Kingdom was not o
yet I have ſhewed unto you it wa
over this world, over *their Deſigne*
over *their Plots*, over *their Malice*
in ſo much that you may reade, tha
very ſtone, which they rejected, i
becam

ecame the *corner* ſtone; And that *Serm.* 2.
very Soveraigne, whom they *ignomi-*
niouſly laid in the grave, and thought
o ſecure by Soldiers, he had (witneſs
hoſe very Soldiers) a *glorious Reſur-*
rection, ſo that indeed there is no con-
eſting againſt Soveraignty.

As the Kingdome of Chriſt is over *This* world, even ſo Chriſt, whoſe Kingdome is not of this world, yet hath a Kingdome *in this* world.

If you peruſe the Goſpell, you can-not but finde that even then, when the Major part, and prevailing party was moſt againſt Him; even then, this Soveraigne had ſome *Loyall* Sub-jects, he had in his loweſt condition ſome, who though timerouſly, yet moſt *cordially* ſtuck unto him; ſo that he always had a Kingdome, even in this world. And this is apparent from that laſt ſolemne prayer of his, where when he prayed for theſe, for theſe who were Loyall & true of heart, his Petition runs thus, *I pray not that thou* John 17. *ſhouldſt take them out of the world*; 15. Out of the world he would not have his Subjects taken, for though *not of* the world, he was reſolved and

Serm. 2. doth to this houre preserve a Kingdome *in this* world.

And this the *Jewes*, his Adversaries did too well perceive; for such was his *goodnesse*, such his *meeknesse*, such his *charity*, that he did indeed draw all men after him.

Whilst he was yet at liberty, and the people might have accesse unto him, they flocked unto him from all places, and *he healed* them; Multitudes followed him, and he without respect to what part they took, touched and cured such as came unto him. In so much that his Malignant persecutors are not ashamed to vouch what was done, *digito Dei*, with the finger of God, to be done by Beelzebub the Prince of Devills: not ashamed to say, *If we let him alone, all men will believe on him.* If we let him alone, the people will leave us; if we let him alone, he will recover his Throne; if we let him alone, what will become of us? So apparent it was, even to his Jewes, that he had a party, that he had a Kingdome in this world.

Mat. 19.

John 11. 48.

And indeed a Kingdome he hath in this

this world, a Kingdome whereof it concerns every one of us to be a Subject; for thoſe onely who have been *Zealous* of his Lawes, and *Loyall* to his perſon, Thoſe only are they, who ſhall ſit upon Thrones, thoſe they who ſhall reign with him hereafter. *Serm.* 2.

Indeed we have now amongſt us a *Generation of Saints*, who reckon much upon that old *Millenary* error, who believe *thoſe thouſand* yeares are now approaching, in which the earth ſhall abound with peace, plenty, pleaſure, in which the Saints ſhall reigne, rule, and enjoy what ever their Souls luſt after, in which Chriſt ſhall deſcend, & manifeſt that he hath a Kingdome in this world. And unlikely it is not, but the conceit of this *Epicurean* paradiſe, may be a cauſe that many run ſuch mad courſes as they do, confidently believing they ſhall preſently have a Kingdome in this world.

Job. 1925. *I know that my redeemer liveth, and that he ſhall ſtand at the latter day on the earth.* Now if it muſt be the laſt day before our Redeemer ſhall manifeſt himſelfe, and ſtand upon the earth; Or if, as it is,

Serm. 2. *Heaven muſt receive him, untill*
Acts 3.21. *times of reſtitution of all things:* He
then can he be a thouſand years w
his Saints upon earth, before the l
day? Yea, how can he be expect
to live upon the earth at all, who
laſt comming is deſcribed to be n
on the Earth, but in an higher El
1 Theſ. 4. ment? For, *The Lord himſelfe ſha*
16. *deſcend from Heaven with a ſhou*
with the voice of the Arch-Ange
and with the Trumpe of God,---An
then obſerve the ſequell,---*The dea*
in Chriſt ſhall riſe firſt, then we whic
are alive and remaine, ſhall be caugh
up together with him in the clouds t
meet the Lord---Obſerve, where not
below, but in the clouds; not on the
earth, but in *the Aire.* We ſhall be
caught up to meet the Lord in the
Aire; and then leſt peradventure it
might be thought he would deſcend
lower, and live upon the earth with
Verſe 17. us, it immediately followeth, *And ſo*
ſhall we ever be with the Lord.

As Loyall Citizens to entertaine their long abſent King, put on their beſt roabs, and goe out to meet him: Even ſo when Chriſt the King of glory

lory ſhall return, all, who have been loyall Subjects, all, who have been obedient Chriſtians, all, who have faithfully kept their Allegeance to this Soveraign, all ſuch they ſhall be caught up in the clouds, they ſhall go out to meet the Bridegroom, yea, they ſhall ever be with the Lord their King. *Serm.* 2.

Rom. 8. 17. *If ſo be that we ſuffer with him, we ſhall alſo be glorified with him.* Thoſe who have ſtuck to their King in his low condition, thoſe who have been content to ſuffer for him, thoſe who looking upon his bitter ſufferings have been moved by ſo patient an example to ſuffer with him, thoſe alſo ſhall fare as he fareth, they ſhall be glorified with him.

Mat. 19. 28. *Verily I ſay unto you* (ſaith the King in my Text) *ye which have followed me in the Regeneration*, ye who for my ſake have been Sequeſtred from Houſes, Lands, and the comfort of wife and children---*When the Son of Man ſhall ſit in the Throne of his glory* (then) *ye alſo ſhall ſit upon twelve Thrones.* The King hath a ſpeciall eye upon his ſuffering Subjects, he is reſolved to bring them to

Serm. 2. Honour, reſolved, when he is upon Throne himſelfe, to enthrone the alſo.

Whereas then our Saviour and S veraigne told *Pilate*, that *His Kin dome was not of this world*, yet you moſt apparently; he hath a Kingdo in this world, he hath Subjects wh he doth moſt dearly tender, ſu whom he doth intend ſhall ſit Thrones and reigne with him.

But for ſuch a Kingdome as o new Saints imagaine, for ſuch a tim in which all power ſhall be given u to them, and they ſhall rule as King upon earth; that our King in th world hath ſuch a Kingdom, cannot conceive ſtand with this next poſiti on,--*My Kingdom is not of this worl* My Kingdome is not after the guiſ pomp, and manner of this world.

Now for the better explicating o this maine point, we ſhall conſider o this propoſition, according to th double acceptation of the prepoſiti on, ἐκ, *de*, of, from.

1. My Kingdome is not *de mund* Not of this world.

2. My Kingdome is not ἐκ τοῦ Κοσμοῦ From this world.

Firſt

First, My Kingdome is not *de mundo*, Not of the world. *Serm.* 2.

There is a great deale of difference being *of* the world, and *in* the world. *Abraham*, *Isaac*, *Jacob*, and all the Holy men in those dayes. *Peter*, *Paul*, *Nathaniel*, and all the Saints of their time; these were as much in the world as *Cain*, *Esau*, *Manasses*, *Judas*: Christ himselfe was as much *in* the world as any sinner was, but *of* the world neither they nor he were.

In the world, then are all those who live in the world, whether good or bad, whether Rebellious, or righteous: But of the world those onely are, who conforme themselves unto the world; for as it is one thing to live *in* the Flesh, and another worse thing to live *according* to the Flesh: Even so it is one thing to live in the world, and a far worse to live according to the World; for as they who live *according to the flesh*, deny nothing to themselves which the flesh requireth, but satisfie their lusts in the desires thereof: Even so, such as live according to the world, such who are men of this world, they so live unto Rom. 8.

it,

Serm. 2. it, that they know *no King but the world*: For, they will obey nothing, profesſe nothing, defend nothing, but what pleaſeth the world; Let their King be never ſo much vilified and diſhonoured, let him be aſſaulted with Swords and Staves, let him be arraign'd, condemn'd, and nayled to a Croſſe; The men of this world they are reſolv'd to hold their owne, they are reſolv'd they will not part with their Intereſt for his Honour.

Whereas then our Saviour and Soveraigne tells *Pilate*, *My Kingdome is not of this world*: The meaning of this expreſſion cleerly is, my Subjects are not men worldly minded, my Kingdome is not of ſuch who are wedded to the world. As if he had thus ſaid to *Pilate*,---Whereas I ſtand here accus'd for the affectation of a *Crown*, and for being no friend to *Ceſar*; the truth is, there need be no ſuch jealouſies, or fears of me, for nor doe I or mine affect ſuch a Kingdome as he hath, *My Kingdome is not of this world.* My Kingdome is not of ſuch, who ſtudy either for the Honour, the Pleaſure, or the Profits of

of this world : My Kingdome is only of ſuch, who prefer me their *King*, even before *themſelves*: My Kingdom is onely of ſuch, who as I *my ſelfe*, by patience and ſufferings make their way to glory. *Serm.* 2.

Mat. 16. 24. *If any man will come after me let him deny himſelfe.* And *Whoſoever will ſave his life ſhall loſe it, and whoſoever will loſe his life for my ſake, ſhall find it.*

He who here ſaith, my Kingdome is not of this world, he teacheth his Subjects a Selfe-denying Ordinance, teaching them as ſo many reſolute Soldiers, to renounce and dye unto the world. So that indeed, the Kingdome of Chriſt is of ſuch onely, who looke neither upon life nor livelyhood, when the honour and glory of their Saviour and Soveraigne is at ſtake.

Thoſe then who violate his Statutes by their Ordinances, thoſe who prefer their Votes to his Lawes, thoſe who counterfeit his Seals, ſubvert his Fundamental Government, and make his Sacraments of no effect, ſuch as theſe are not onely *in*, but *of* the world.

*Serm.*2. world. Such may be Rebels *in*, but not Subjects *of* his Kingdome; for he who said my Kingdome is not of this world, he in so saying excludes all Rebellious, Malicious, Refractory, and Worldly people.

Secondly, As our Saviour's and Soveraign's Kingdome is not *de mundo*, of the world, so neither is it ἐκ τοῦ κοσμοῦ, neither is it from the world; for as Saint *Paul* in the Front of his Epistle *writes* himself *Paul an Apostle*, not *of men*, neither *by man*, but *by Jesus Christ*, and *God the Father*: Even so our glorious and gracious Soveraigne in the Text, he may write himself Jesus Christ *the King*, not *of* the world, neither *by* the world, but by *God* the Father; not of the world, I have shewed you, not from the world, will as readily appeare.

Harding. That which was of old the Popish Position of *Parsons* the Jesuit, is now grown the Darling Doctrine of these Times, *viz. That Kings have their Authority from the People*, as if the People were the Centre, and the King only a Ray or Beam of Majesty.

Sure I am, with the King in the Text

Text it was not ſo, he neither had, nor would have any ſuffrage from the people. *My Kingdome* (ſaith he) *is not of this world.* That I am King it is not from any Aid or Aſſiſtance the world can give. *Regnum meum non eſt hinc*, My Kingdom is not hence. And indeed, not only himſelfe, but his Father alſo beareth witneſſe to this Truth: For, *I have ſet my King upon my Holy Hill of Sion*, I (ſaith the Lord) I, whoſe the Hill of *Sion* is, *ego conſtitui Regem*, as *Vatabalus*, I have appointed, or, I have ſet up my King, not from the World, but from the Father, he holds his Kingdome. And indeed it is remarkable in the Goſpell, that when the people in a gratefull mood would needs have made a King of him, our Saviour by all means declin'd it: For, *When Jeſus perceived that they would come, and take him by force, to make him a King, he departed againe into a mountaine himſelfe alone.* He would rather live as a Sparrow upon the houſe top, alone upon a mountain, than be a King of the peoples making; yea, he ſo abhorr'd their aſſiſtance to Regality, that

Serm. 2.

Pſal. 2. 6.

Joh. 6. 15.

Serm.2. that the Vulgar Latin renders it *Fugit*, he, not now as at other times only withdrew himſelf, but he fled away; & therefore no wonder to hear ſuch a King ſay, --- *My Kingdome is not of this world*, or, *My Kingdome is not hence*. Which the better to conceive of, we will paſſe to the proofe of this Aſſertion, in theſe words, *If my kingdome were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jewes.*

From which words we ſhall deduct and proceed upon theſe three Obſervations:

1. The Kingdome of Chriſt hath no need of a Sword for to ſet it up.

2. Where there is ſuch a King there is no *Co-ordination*, no *Medium* between Chriſt and his Servants.

3. How far Subjects are Servants, *viz.* to defend their Soveraign from injury or impriſonment. *My ſervants would fight that I ſhould not be delivered to the Jewes.*

Firſt of the firſt, The Kingdome of Chriſt hath no need of a Sword for to ſet it up; for in this the Kingdome of Chriſt differeth from the Kingdome

dome of this world. A King & King- *Serm.* 2.
dom of this world, the Subjects and ſervants thereof muſt fight for: But, ſaith our Saviour to *Pilat*, *My Kingdome is ſuch an one, that you ſee I have not a man ſo much as to plead or fight for me.* And indeed it is the ſingular and great glory of Chriſts Kingdome that it hath planted it ſelfe without a Sword, and made a *Conqueſt* of the world without *Bloud*.

1 *Chron.* 22. When *David* in his proſecution of his pious intendment had made large proviſion toward the building of a Temple to the Lord, he calling to his Son *Solomon* told him, *My Son, the Word of the Lord came to me ſaying, Thou haſt ſhed abundantly, and haſt made great Warre*; thou (therefore) *ſhalt not build a houſe unto my name*, &c.

God would not that the very Type and Figure of the Kingdome of his Son ſhould be erected by a *Swordman*; yea, though he was otherwiſe a man after *Gods owne heart*; yet becauſe a *Warriour*, becauſe a *Fighter*, though but of the Lords owne Battells, God will not have an houſe

built

Serm. 2. built by him; *Solomon*, the Man of Peace, he it is muſt doe it.

Certainly then, the way to ſet up Chriſt upon his Throne, the way to enlarge his Kingdome, and advance his Scepter, is not to enter into a Conſpiracy, to ſwear a Covenant, and to take up Armes; for if it ſo were, then were Chriſts Kingdome of this World; for it is the way of the men of this world, by force and fighting to manage their Deſigns, ſo that they who would put ſuch a Forme upon Chriſts Kingdome, which never in any place under heaven, but by *Sedition* and the *Sword* got footing, They are like to thoſe inſolent Subjects, who conceit they may give Law unto their King, or like thoſe rebellious Servants, who inſtead of fighting for, do fight againſt their Maſter.

Indeed, the King of this Kingdom, our bleſſed Lord and Saviour, he hath an Army, but it is of Martyrs: he hath Servants, who ſtrive, and who do defend his Kingdome, but 'tis by their own and not by the blood of others: he hath Souldiers, and fighting Miniſters, but 'tis not with carnall weapons:

weapons: he hath Lawes, and Statutes, and Seals, and Ordinances, but none of theſe *More Hominum*, after the vaine manner or humor of men, and therefore very well might ſay, *My Kingdome is not of this world.* *Serm.* 2.

1 Cor. 1. 23. *Chriſtum pradicamus Crucifixum*, we preach Chriſt Crucified. Did ever any Subject, who deſired to make his King glorious, and his Kingdome eminent, publiſh the *infirmities* and preach the *ſhame* of his Soveraign? Did ever Embaſſador for the *glory* of his Maſter, report in forraign parts how his Subjects had ſold, vilified, baniſh'd and impriſoned their Soveraign? (All too true.) Is it not rather the cuſtome of the world to magnifie his *power*, amplifie his *greatneſſe*, and extoll him at leaſt for *an high and mighty Potentate?*

Now behold, and ſee the wonder: He whoſe Kingdome is not of this world, by a courſe clean contrary to the world, he hath made himſelfe the moſt glorious Kingdom in the world; For, not by the Arm of fleſh, but by the Fooliſhneſs of preaching, not by glorying in his Victories, but in publiſhing

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Serm. 2. liſhing of his Sufferings; not by the Sword, but by his Croſs hath he been
Phil. 2. 9. highly exalted, *and got him a Name above every Name*: we preach Chriſt crucified (ſaith the Embaſſadour.) Now looke upon all the Kingdomes of the World, and tell me of any one King, who without *a Sword*, hath captivated and ſubdued a People: Whereas if you looke upon the King in my Text, you ſhall ſcarce finde a People under Heaven, which firſt or laſt he hath not conquered;
Rom. 10. 18. for *His ſound is gone forth into all Lands.*

All Lands, thoſe who had the ſtrongeſt and the moſt mighty *Princes*, thoſe who had the moſt learned *Doctors*, & the moſt famous *Orators*, thoſe who had the beſt ſetled *Lawes*, and the moſt religious *Cuſtomes*; all theſe vail'd & threw down their glory, all theſe (& that without a Sword) gave way unto the Croſſe, ſo that the oppoſite and clean contrary erection of this Kingdome might move and warrant this King to ſay, *My Kingdome is not of this world.*

Indeed if we looke into the beginning

ning of his Reigne, we ſhall finde Swords enough drawne againſt his Subjects: for to have been a Chriſtian, to have profeſt *Loyaltie*; it was Malignancy enough, 'twas Capitall, 'twas indeed All. *Bonus vir Cajo-Sejus modo Chriſtianus*; *Cajo-Sejus* was a good man only in that he was a Chriſtian: and indeed the worſt Tyrants had to object in thoſe dayes; it only was *their Allegiance*, only becauſe they proteſt, and according to proteſtation ſtuck cloſe to the Lords Anointed. *Serm.* 2.

Now here againe is the wonder of this Kingdome, that *lex nova non vindicat ſe ultore gladio.* Theſe poor oppreſſed Subjects, they did not *combine* and make an Army, they did not *aſſociate* and make an head, they did not *whet* their Swords and make *ready* their Arrowes, but they laid down their lives, they reſign'd up their bodies, they neither feared nor cared what man could do unto them. *Et ſic crevit eccleſia.* And hence it was that this Kingdome became ſo Ample, hence it was the world became ſo full of worthies, and hence it was that Chriſt came to have *a Kingdome that is not of this world.*

Serm. 2. A Kingdome and Generation of Subjects who are reſolv'd to drink of the *ſame Cup*, & to be baptized with the *ſame Baptiſme* wherewith their King was. A Kingdome and Generation of Subjects, who either *long* to be where their King is, or *extreamly* deſire that he may *glorioufly* returne to them: A Kingdom and Generation of Subjects, who joy in nothing like their King; A Kingdome and Generation of Subjects who are readier to be ſacrificed than to rebell againſt a Soveraign. So that

The Motto of both King and Subject is, *Vincit qui patitur.* The patient abiding of the meek ſhall not for ever be forgotten And indeed the *Triumphs*, *Trophies*, and *Conqueſt* of Patience are to be found no where but in the Annalls of this Kingdome. This is the only Kingdom, that without a Sword gets Victories: And therefore moſt emphatically, and above all Kingdomes is it here ſaid, *My Kingdome is not of this world:* Sufferings, not the Sword, hath ſet up Chriſts Kingdome. Paſs we therefore to the ſecond Obſervation; which is, Where

Where there is ſuch a King, there is no Co-ordination, for no Medium in the Text between Chriſt and his Servants. If *my Kingdom were of this world, my Servants* would doe their duties, *my Servants* would fight for me. *Serm.* 2.

Since Authority hath been diſputed, though the *Word* hath been kept, the *Power* of a King hath been much eclips'd, ſo that now we may admit of this diſtinction; a King *Nominall*, and a King *Reall*, a Perſon ſo called, and a Perſonage that is ſo indeed.

Theopompus King of *Sparta*, to take off the *Odium* of abſolute Royalty, brought in (as *Plutarch* obſerves) thoſe five Members called *the Ephori*, and theſe (as is obſerved) ſo ordered and moulded the *Lacedemonian* State, that (after) Kings had nothing left but the Name onely: And indeed with ſuch, with Nominall Kings, a *Co-ordination* may very well be; but then they cannot take up the words of my Text, and ſay, *My Kingdome, my Servants*, or *my Subjects*, But, our Kingdome, our Servants, and our Subjects will fight for us: For indeed no Nominall King can be the *only Supreame*, nor

Lib. Moral. Tract. Againſt an unlearned Ruler.

Serm. 2. nor hath any Nominall King more than his ſhare, and his perſonall intereſt in the Government.

Now ſuch a King was not the King in the Text, he was *not onely* in Name, but moſt *really*, and in power a King: God his Father, who ſet him upon the holy hill of *Sion*, he joyn'd none in Commiſſion with him, he appointed no *Ephori*, no *five Members*, no *Committees* for to over-ſee him; to him was given πᾶσα ἐξουσία the whole
Mat. 21. Authority, all Power. The Government was ſetled upon his, and his
Iſa. 9. 6. *only ſhoulder*: He and he alone was *Princeps pacis*, the Prince of peace: He and he only it was that could ſettle his Kingdome in peace: ſo that with ſuch a King as he, impoſſible it is there ſhould be a Co-ordination; as poſſible to have *two* Saviours of the world, as *two* Soveraignes of one and the ſame Kingdome, ſo that he might very well ſay, *My Kingdom*, for he had no compeer, no fellow in it: he might very well ſay, *My Servants*, for no *Coequall*, he had to fight for him.

Indeed it is moſt apparent, our King in the Text he had a Councell,

a great Councell, a Councell inſpired with the Holy Ghoſt: He had twelve Apoſtles, yet though there were twelve of them, he was *Univerſis Major*, he was greater than this Body, for *Coloſ.* 1. 18. *He is the Head of the Body*; he is the *Head of his Church*. *Serm.* 2. Col. 1. 18.

And indeed, as the head of no man is ſaid to be the head of the *Arme*, or the head of the *hand*, or the head of any particular member, but the head of the whole, the head of the body; even ſo the King in my Text, he who is ſaid to be the head of his Church, he is not head of this or that particular Member, or of every perſonall body, but he is the head of the whole, as they make one body.

It is moſt true, every Member may ſay, this is my Head, and every ſubject may ſay, this is my King; but it is the Head, and the Head only which can ſay, *This is my Body*; the King, and the King only who can ſay, *This is my Kingdome*. So that there may be as well two Heads to one Body, as two *Co-ordinate Supreams* in one Kingdom. The King in my Text (it is moſt cleare) approves no ſuch, where

Serm. 2. he hath to do; for he ſaith peremptorily, *my Kingdom, my Servants*, all but my ſelf are Inferiours, all but my ſelf are Subjects; *If my Kingdom were of this World, my Servants would fight for me.*

Indeed, if we look upon *the great Councell* of this King, if we look upon the Apoſtles, we ſhall finde they are in an hot contention, and make *great debate*, who ſhould be the greateſt among them. For when the King in my Text told them, *Luke* 23.22. *Truly the Sonne of Man goeth*—It preſently followes, *There was ſtrife among them which of them ſhould be counted the greateſt.* Co-ordinate powers they will juſtle: Take away this *one King* and we ſhall find none. For as *pluralitas Deorum eſt nullitas*, As he who makes many, makes no God, even ſo he who in one Kingdom makes more than one, makes indeed no King at all. For *Mat.* 26.31. *Smite the Shepheard and the Sheepe ſhall be ſcattered.* Take away the head, and the body, like the limbs of *Medea*'s Brother, they will lie uſeleſs, and ſcattered about the Kingdome. For when the King

King in my Text was but apprehended, and taken away by Souldiers, you ſhall find even of his deareſt ſervants, and of his Boſom Councellors there was not a man ſtuck unto him. *Serm.* 2.

So that indeed a Kingdome admits no other than of this Diviſion, *Soveraigne* and *Servants*, *King* and *Subjects*; for take Soveraignty from the King, and the World ſhall ſoon find he will grow a Servant quickly; for as the Diſciples, even ſo all Coordinates, they are ambitious to write this ſtile, *my Kingdom*, *my Servants*. And ſo to the laſt conſiderable.

How far Subjects are Servants, which according to my Text hath this extent, Servants to defend their Soveraign from both injury and impriſonment: For, ſaith the King in my Text, *If my Kingdom were of this World, my Servants would fight*; and then adds for what, *That I ſhould not be delivered to the Jewes.*

1. They would fight.

2. They would fight in this cauſe, that I ſhould not be thus abuſed, that I ſhould not be thus delivered to the *Jewes.*

Serm. 2. 1. *My Servants would fight.*

Our Bleſſed Soveraigne being to make his Plea before a Pagan Judge, before one who regarded neither *Moſes* nor the Prophets, uſeth not *Scripture* but *Reaſon* to convice him, and that ſuch a Reaſon as the very Law of Nations had agreed upon, *viz. That Subjects ought to fight for their King*: And therefore concludes negatively, *In as much as none fight for me, my Kingdome is not of this World, for if it were, my ſervants would fight.*

My Servants. This word Servant it may have a Deſpicable, and it may have an Honourable eſtimate; It may imply a Subject and ſomewhat more, or it may imply a Subject and ſomewhat leſſe.

In that phraſe of Scripture, *Servants obey your Maſters*; The word Servant there, it implieth ſomewhat leſſe than a Subject, one who is either a Slave, or ſerves for Hire, or is under deſpicable and meane commands. But in theſe places of Scripture, where it is ſaid, *My ſervant Moſes, David my ſervant; O Zerubbabel my ſervant.* Here Servant

Numb. 12 7. Pſa. 78. 70. Hag. 2. 23.

is

is more than a Subject, for it is an Honour even to Kings themſelves to be *Gods Servants*. *Serm.* 2.

Whereas then it is ſaid in the Text, *My ſervants*, that is ſuch who as I am not their Maſter, but their King, relate unto me: By Servants we are not to underſtand ſuch who are under a *Deſpoticall*, or *Magiſteriall*, but ſuch who are under a *Paternall*, and a *Regall* Government, *My ſervants*, that is, *My Subjects*. As if it were ſaid; *If my Kingdom were of this world, my Subjects would fight for me.*

Indeed if we look upon the King in the Text, as we are Chriſtians, we cannot but acknowledge that *His Kingdome*, it is of all Kingdomes the moſt abſolute, in ſo much that Kings, our Soveraigns, they are but his Servants. Yea, *Angells* and *Devills*, *Heaven*, *Earth*, and all that therein is are his Subjects, and all (if he pleaſe) ready to fight for him; according to that, *Judg.* 5. 20. *The Starres in their courſes fought againſt Siſera.* Or, according to the ſaying of his at his apprehenſion, *Mat.* 26. 53. Where for his King he might have

Serm. 2. had more than twelve legions of Angells. But being (as you have heard) his Kingdom is not of this World, we are to look upon this reason of his, only as it relates to the *Kings of this* World, for upon that supposition doth he make this Inference, *Then would my Servants fight for me.*

My Servants would fight. *My Servants*, They must be the Servans of a *Royall Master*, the Servants of a King, or no Fighting; for Fighting is is the ultimate and last refuge, in so much that not the *Sword*, but the *Lawes* must decide all private quarrels: No fighting where an *Appeal* lies, and appeale we both may & must, till we come to the Supreame. But when the Supreame is violated, he may take up the phrase in my Text, and say, *Then shall my servants fight.*

Matt. 26. When St. *Peter* in defence of his Master drew his Sword, the King in my Text (to shew that his Kingdom was not of this World) commands, *put up againe thy Sword into its place*; *ver.* 52. As if he had said, let the Sword rest there, till some temporall King commands it: And

Vers. 52.

then

then adds this reaſon. For, *All they* Serm. 22.
that take the Sword, ſhall periſh with the Sword. All thoſe, who are not (as the Text implies) *Regis Miniſtri*, The Kings Men, the Kings Servants; All ſuch, for drawing their own Swords, deſerve to periſh by the Sword, by his Sword who may ſay in the words of my Text, for as much as I have a Kingdom in this World, my Servants *ſhall*, and *will fight* for me.

My ſervants would fight. To fight is to hazard Life and Limbe, the deareſt things of this World. To fight, it implieth the leaving of Wife and Children, houſe and home, and to go where the Fight is: So that it may very well be doubted whether thoſe ſervants have done their *Duties*, or thoſe Subjects diſcharged their *Allegiance*, who have loſt only *the paring* of their nailes, or the *Haire* of their head; I mean nothing but their *extraordinaries*, nothing but their wonted wantonneſſe and fulneſſe for the Redemption of their Soveraigne.

The King in my Text tells us, The Servants of a diſtreſſed King, they ſhould rather be *Commanders* then 2 Sam. 11. 11.

Serm. 2. *Compounders*, they should resolve, as did good *Uriah*, whilst *The Arke, and* Israel *and* Judah *abide in Tents, and my Lord* Joab, *and the Servants of the King are encamped in the open field; so long they will not joy in their own Houses, they will not Eate and Drink and lie with their Wives. If my Kingdom were of this World* (saith our Saviour) *then would my Servants* (not plot how to save, restore, and secure themselves) but *my Servants would fight.* Those who are able and have hearts they should not spend only their *Breath*, but even their *Blood*, not only their *Estates* but even *themselves*; When the case is so sad, that if they fight not, the King must suffer. *Were my Kingdom of this world my servants* (saith our Savour) *would fight*, yea ἠγωνίζοντο, they would fight even to an Agony, rather than permit me thus to be delivered to the *Jewes.*

And so we passe to the last particular—*The cause* which may both *move* and *warrant* for to fight, and that is *injuries* against Royall Majesty. Subjects must rather fight, then see their Soveraign delivered up to *Jewes.* 2. *My*

2. *My Servants would fight, that I should not be delivered to the Jewes.* Serm. 2.

The Jewes considered, before they proved *Rebellious*, and did despight unto their King; they were the *most glorious* Nation under Heaven, Gods people, a people Honourable at home, and Feared abroad: But when they had so far degenerated as to fall foule both upon Gods *Prophets*, and *Gods anointed*, when they *Ston'd* the one, and *Blasphem'd* the other; from *that time* even unto *this day* they are become the most *Hatefull* and odious people under Heaven, a people into whose hands rather than a King should come, *my servants would fight*, saith the King in my Text.

By Jewes in the Text then we may aptly understand not *only* the people of the *Jewes*, but people of any Nation or language whatsoever, that shall be *so* Jewish, as to endeavour to make their King *odious*, so Jewish as to *assault*, *Arraigne*, and *Crucifie* their King; Subjects or Servants ought to fight, rather than to suffer their King to be in such hands.

Maximilian the Emperour passing

Serm. 2. his censure upon foure great Kingdoms, *Germany*, *Spain*, *France*, and *England*. He makes the King of *England* to be worse than *Rex Judaeorum*, than King of Jewes, for he plainly calls him, *Rex Diabolorum*, the King of Devills, conceiting that none but Jewes or Devills would lay hands upon *Gods Anointed*. So that indeed were it only to avoid this *Scandall*, only to prevent the *Dishonour* & *Curse*, which Rebellion brings upon a Nation, Subjects ought rather to fight, than to see their King delivered up to the Power and Malice, either of Jewes or Devills. *My servants would fight that I should not be delivered to the Jewes*, saith the Text.

R. { *Regũ Hom. Asin. Diab.*

Would fight. Fighting I have shewed, and we all know it is the hazard of our lives, a hazard that may not rashly and for every *punctilio* be undertaken: A man who would fight and die as a Christian, he must first sit down and consider whither his soule shall go, if he die in that fight.

It is well known there are in the World, who will sooner fight for a *Mistris* (I had almost said a whore) than

than for a *King*; who are hotter in vindication *of a lie*, than of ten thouſand lies put upon a *Soveraigne*: who will ſooner draw upon refuſall of the Kings health, then to keep a Kings Head upon his ſhoulders: rather upon a *Reſcue* (though for juſt debt) than for the Redemption of a King, ſuffering even for their Liberties. But for theſe and the like fights, Scripture hath no warrant, for theſe and the like quarrels no good King would ſay, *Then ſhall my ſervants fight.* *Serm. 2.*

To ſpeak then only a word of ſo great a point, I conceive this is a ſure foundation [no man may fight, or venture his life for that, which in cool bloud, judgement and right reaſon is not dearer than life] and of this nature there are not many things in the World. No profit, no pleaſure can be this good; for skin for skin, and all that a man hath, he ought in right reaſon to part with, rather than his life, for of all things pleaſant and profitable, *Life* is the deareſt.

Indeed *Bonum Honeſtum*, That good which is *Honeſt*, *Honourable*, *Religious*, for thoſe there are caſes in which

Serm. 2. which a man may dare to die; for *Vertue*, *Piety*, and *publique goods*, they
1 Tim. 4. 8 may be dearer than life it ſelfe; for ſeeing godlineſs hath not only a promiſe of this life, but alſo of that which is to come; a life loſt or laid down for it, may have what this World cannot give, an heavenly recompence.

Rom. 5. 7. *Peradventure for a good man ſome would dare to die.* The Rule of Charity is, *Love thy Neighbour*, *as*, not *better* than thy ſelfe, ſo that indeed to lay down our life to ſave anothers, unleſſe there be in that other ſome excellency which may counterpoiſe a life, we may not be ſo far wanting to our ſelves as to lay down a life. So that in a word, to give iſſue to the preſent point; I conceive, according to the Tenor of my Text, it muſt be a publique perſon, a perſon exalted either by Majeſty or Piety above his Brethren, a perſon whoſe life is of more conſequence than are many particulars, for whom many particulars may dare to lay down their lives, for whom many particulars may dare to fight.

In the Body naturall, right reaſon tells

tells us, we ought to venture any Member rather than *the head*, for as much as the head, it is the guide, the Governour, the preſerver of the whole: even ſo in the *Body politique*, for as much as *all but the head* are Members; for the Head, for the Supream, for *the Protector*, and Defender of the whole, there is not a Member but may dare to fight, yea not a member (which is able) but when that's in perill muſt fight. For according to the Vote even of all Nations, ſaith our Saviour unto *Pilate*, were I ſuch a King as you take me for, my Servants would take up Arms, my Servants would not ſuffer *me thus* to *be delivered* to the Jewes. *Serm.* 2.

Acts 4. The Jewes (you may finde) were ſo averſe unto their Soveraign, and ſo extreamly bent to deſtroy his memory, that their great Councell, the Sanhedrim, forbade all *further addreſſes* to him, ſtraitly commanding, verſ. 18. *That the Apoſtles ſhould not ſpeak at all, or teach in the Name of Jeſus:* They would have nothing done in the Name of their King.

Now here began the tryall of his Subjects,

Serm. 2. Subjects, here was the experience ſo the loyalty of his Servants; for when it was now grown capitall, and deemed as Treaſon to ſpeak in the Name of their King, when they were ſtraitly commanded to take no Commiſſion in his name, nor to teach in the Name of Jeſus: Behold even then, *Acts* 8. 28. *They filled Jeruſalem with their Doctrine*, not fearing to charge the very Councell with the *Blood* and *Infamy* of their King, *ver.* 30. ſaying, *whom ye ſlew, and hanged on a Tree.*

Now as the ſpirituall Subjects of Chriſt were thus tried, when *Chriſtianity* was at ſtake; even ſo then are ſecular and temporall Subjects tried, when *Monarchy* and Regality is in queſtion: As then Chriſtians, by *ſuffering*, muſt uphold the ſpirituall, even ſo Subjects by *fighting* muſt uphold the temporall: for were I a temporall King, ſaith our Saviour in my Text, before the Jewes ſhould thus inſult over me, *my ſervants would fight.* My Servants for a *Royall*, and a *publick* would not ſpare to lay down the lives of their *private* perſons.

2 *Sam.* 21. The men of *David* ſware

ſware unto him, Thou ſhalt go no more out *with us to battell*, that thou quench not *the Ligh: of Iſrael*. They would ſpend their own lives rather than ſee the light of *Iſrael* put out; they will much rather venture their own perſons, than the perſon of their King; yea they plainly tell him, and that to his face, *Thou art worth ten thouſand of us*. So that you ſee in right reaſon to defend a King, to defend him upon whoſe perſon depends the peace and proſperity of a Kingdome, to defend him who is worth ten thouſand, *that is all of us*; there is (I ſay) in *conſcience* and *right* reaſon, cauſe and *warrant* enough, that the ſervants of ſuch an one fight, yea, die for him. *Serm.* 2. 2 Sam. 18. 3.

Inſtances might be given (and thoſe not a few) even of Pagans, who, albeit they had no after-hopes, as Chriſtians have, yet for a publique good, for the peace and ſafety of a Kingdome they have dared to die. *Codrus* the Athenian; *Curtius* the Roman, both gave themſelves up for the good of their Country. And indeed, whether it be to *King or Country*,

Serm. 2. *try*, none of us are upon the tryall, none of us can be ſaid to be well-affected till we are even upon our *perill*; when the King is in danger to be delivered to his enemies, then is the time, then muſt his ſervants fight. Were my Kingdome of this World, now, even now at this time, (ſaith the King in my Text) my ſervants would fight, for they would not now *I ſhould be thus delivered to the Jewes.* To cloſe this point.

That ſame diſtinction, which Chancellor *Elſmore* in his dayes pronounced *dangerous*, and Judge *Cooke* in his pronounced *damnable*; even that which thoſe Patriots would not paſſe for Law, ſome Divines of late have paſt for Goſpell, preaching it lawfull to fight againſt a King in his *perſonall*, ſo they fight for him in his *politique* capacity.

I confeſſe I cannot make this to agree with my Text; for my Text it ſpeakes only of that capacity, in reſpect to which, a King may be *taken, delivered* up, *Arraigned, Condemned, Crucified*; my ſervants *would fight that I ſhould not be delivered to the Jewes,*

Jewes, ſaith my Text. Now how our Saviour could be delivered in any but a *perſonall* capacity, how he could be bought, and ſold, apprehended, and nayled to a Croſſe, but only in a *perſonall* capacity, imagine I cannot. And in this, and this onely capacity the Text requires, that his Subjects fight for him; *my Servants would fight, that I* (that this very perſon of mine) *ſhould not be delivered.* *Serm.* 2.

In a word, to draw up all, Every man, who fights, ſhould ſeriouſly conſider whether God will reward him for *ſo* fighting; conſider whether in the Face of God he can ſay with St. *Paul, I have fought a good fight*, for without a good fight no Crown. 2 Tim. 4. 7.

He who fights for his *own ends*, and his private intereſt, he who kills men (as ſome do beaſts, for their ſkinnes) for *their Eſtates*, he who without any regard to the *Cauſe*, fights on; ſuch as theſe can hardly ſay, I have fought a good fight.

The good fight, which St. *Paul* fought, it was againſt his Rebellious Members; the Warre he waged, it only was to reduce them into ſubjection, Rom. 7. 23

Serm. 2. ctions, and to bring them into obedience to the Minde. And indeed, the good fight ſuppoſed in the Text, it againſt *Rebellious Members*, 'tis gainſt Traitors, 'tis againſt ſuch violate *Soveraignty* and are vexatious to the Lords Anointed. For gainſt ſuch (ſaith our Saviour in Text) againſt ſuch would my ſervant fight, who would deliver me to the Jewes: *Then would my ſervants fight that I ſhould not be delivered to the Jewes.*

Well, to the Jewes he is delivered, they had him: yea, ſaith the Scripture they *hang'd* him, they made him away, they did him all the *deſpight* that Devill or Malice could invent; yea 'tis recorded they gave money, and bought him for this end. And ſhall we leave him in their hands? Truly no.

Acts 3. 13. For, *The God* of Abraham, *and of* Iſaac, *and* Jacob, *The God of our Fathers hath glorified his Sonne Jeſus, whom ye delivered up.* He who was baſely and perfidiouſly bought and ſold, and delivered to the Jewes, him, ſaith St. *Peter*, hath God glorified.

Though

Though then as he did his Sonne, *Serm.* 2.
God may for a time permit even a good and a Righteous King to ſuffer, yet even then, when his Servants either cannot or will not fight for him, then ſhall the God of his Fathers glorifie him.

Hoſ. 1. 7. *I will have mercy upon the houſe of Judah, and will ſave them,* (I beſeech you obſerve the manner how) *Not by Bow, nor by Sword, nor by Battell, by Horſes or Horſemen, but I will ſave them by the Lord their God.* When there is no ſervant to draw a Bow, no Subject to manage a Sword, no Army to fight a Battell, when there is no viſible appearance of any force, then is Gods houre to ſhew mercy upon the houſe of *Judah*.

And indeed till mercy comes to *Judah*, there is little hopes of it in the meaner Tribes: Yea, it is moſt evident in the Goſpell, that curſe, which for betraying and murthering their King, is fixt upon the Jewes; this cannot be taken off, till they ſtrive and ſtudy to reſtore their Soveraigne. No Act of Indempnity, but from him; No *Meſſiah*, no deliverer but him,

Serm. 2. him, whom they have thus vilified, no Salvation till they make addresses, and returne unto this King.

Hos. 11. 1. *Then shall the Children of Iudah, and the Children of Israel be gathered together, and appoint themselves one head.* When *Iudah* the Royall, and *Israel* the Rebellious party, when these shall both accord under one head, then shall they be gathered, when they acknowledge and submit unto their only head, their King, then shall they be happy. And indeed the happinesse of us all depends upon the glorious returne of our gracious Soveraigne. For,

Col. 3. 4. *When Christ, who is our life, shall appeare, then shall ye also appeare with him in Glory.* When Christ our King shall returne in glory, then and not till then can we be glorious, that then we may all be glorified, So come and come quickly Lord Jesus. To whom as being King of Eternal glory, be all honour and glory, now and for ever, *Amen.*

Sit Deo omnis gloria.

THE GRAND CONSPIRACY OF *Jewes* againſt their *King*.

A Sermon Preached in *January*, 1649.

JER. 26. 14, 15.

As for me, behold I am in your hand: do with me as ſeemeth good and meete unto you. But know ye for certaine, that if ye put me to death, ye ſhall ſurely bring innocent blood upon your ſelves, and upon this City, and upon the Inhabitants thereof, &c.

LONDON,
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at the Angel in *Ivie-lane*, 1654.

Serm. III. Preached, 1649.

John 19.15.

Pilate ſaith unto them, Shall I crucifie your King?

IN theſe words we have two Perſons of remarkable Cognizance, the Preſident, and the Priſoner, *Pilate* and the *King*. And indeed we cannot well underſtand the Text, before we conſider how the Preſident dealt with his Priſoner, how *Pilate* behaved and carried himſelf towards the King; *Act.* 3. 13. you may read, St. *Peter* ſharply checking the Jewes for denying him in the preſence of *Pilate*, when he was determined to let him go; when Innocency and Majeſty ſtood at the Barre, *Pilate*, though a Pagan Preſident, had ſo much Honeſty, ſo much Con-

Serm. 3. Conſcience, ſo much Compaſſion, that he ſtudied rather to give an Abſolution then a Sentence, *he was determined*, ſaith the Scripture; yea ἐξήτει ὁ Πιλάτος, from thenceforth, or as ſome of the learned, for this cauſe becauſe a King, and becauſe Innocent, *Pilate* ſought to releaſe him; *Pilate* was ſo farre from being ambitious to paſſe Sentence upon a King, that he aſſayed and tried many a way to put it off. I ſhall name foure which are evident;

1. By propoſall of his Innocency.
2. Of his Sorrowes.
3. Of his Majeſty.
4. Of their own Credit, and Reputation.

Firſt, He would have put off the Sentence, becauſe indeed there was nothing worthy a Sentence in him; *Behold I bring him forth to you, that ye may know I finde no fault in him*, v. 4. No fault, no Sentence: yea, and as if it were an indignity for leſſe than a King to judge a King, he ſends him to his Peere, to *Herod*, *Luke* 23.7. he would have King *Herods* verdict, before he paſſed his own; yea, he preſſeth

preſſeth his judgement for to quit him, I finde no fault in him, no nor yet *Herod.* But whom Malice delivers up, Innocence muſt not acquit; for Envy like Rebellion hath alway a deſigne againſt the perſon; yea, the more worth in the perſon, the more eager is his Perſecution, *Joh.*7. 46. when the Officers ſent to apprehend him, brought this anſwer, *never Man ſpake like this Man*; his wiſdome and ſufficiency ſo aſtoniſhed them, they were now more than ever ſet againſt him; when they ſaw ſuch was his perfections, that he was ready to convert and draw all men, after him as it is in *John* 11.50. then as *Caiphas, ſo they, it is expedient for us that he die the death for us*, who cannot reigne if he live; for us, who cannot live, if he do; for us, whoſe deſigne hath been againſt his government; for us, it is expedient that one, yea, this one ſhould die; his Wiſdom, his Innocence, his Perfections, his Integrity; all his excellencies we are to look upon, as ſo many perills, and therefore to *Pilates* propoſall of his Innocency and Integrity, the chiefe *Serm.*3.

Serm. 3. Prieſts Officers returne this Acclamation, *Crucifie him, Crucifie him.*

Secondly, As by propoſall of his Innocency, even ſo alſo of his ſorrowes, *Pilate* ſought his delivery: for whereas in moſt men, there is ſo much naturall compaſſion, that when we ſee a very Malefactor in bitterneſs of ſpirit, our bowels yerne, and we grow tender; *Pilate* thought to produce an Innocent in ſuch a plight, to ſhew one who had not deſerved a ſtripe, even to ſatisfie them ſo ſcourged, that his blood might become a mantle to him. *Pilate*, I ſay, thought this, this if any thing might ſave his life, & therefore in this plight he ſaith, *Behold the Man*: but no ſorrows which are not Mortall, no ſufferings which are not Deadly, no blood but the heart bloud can ſatisfie the malicious; and therefore albeit crown'd with Thorns, and flea'd with Whips, they ſtill cry, *Execution, Execution, let him be Crucified, let him be Crucified.*

Thirdly, Not onely by propoſall of his Innocency and his ſorrows, but as he was a King, as he was the ſeat of Majeſty,

Majeſty, as he was Royall, ſo alſo *Pilate* ſought his deliverance, and therefore in the verſe immediately before the Text, he ſaith unto the Jewes, *Behold your King*, ver. 14. Of the ſame perſon of whom he ſaid, *Behold the Man*, he now changing his ſtyle ſaith, *Behold your King:* as if he thus ſaid, if his ſorrowes as a man move you not, behold him as a King: Behold a King deprived of all his comforts, ſpoiled of all his goods, ſold by his Brethren, apprehended by his Subjects, ſcourged as a Villain, derided as a foole: Behold a King, who hath no other uſe of Majeſty, but to aggravate his miſery. Behold a King, whoſe ſufferings are as tranſcendent as his perſon. Behold a King, who hath ſuffered things bitterer than death. Behold a King, yea, your King, how he hath ſuffered even every thing but death. And will not this ſatisfie and content you? No, even all this will not doe: For as ſome timerous fooles, who though an Eele be flead, feare it while it yet ſtirs; and as cowards think no ſafety while life appeares, even ſo the *Serm.* 3.

Serm. 3. Rebellious Jewes, as if their King might have out-lived his wounds, recover'd his loſſes, and turned his Reed into a Scepter; when *Pilate* ſaid, *Behold your King*; as if King were the bittereſt of all Corraſives, they cry out more fierce than ever, *Tolle, Tolle, away with him, away with him*, Juſtice and Execution both, *Crucifie him, Crucifie him*: And ſo we are brought to my Text, which was the laſt attempt; for when *Pilate* ſaw that neither his innocency, nor his ſorrowes, nor his Majeſty could prevaile, he then urgeth even their own credit: As if he had thus ſaid, if neither his being without a fault, nor his being in ſo heavy a plight, nor yet his being a King; yet for your own reſpects, and for your own repute ſpare the Sentence; for what is done unto your King will fall upon your ſelves, it will be diſhonourable to you, and the whole Nation, when it ſhall be ſaid, your King was Crucified. And thus you have the co-herence, and the reaſon why *Pilate* ſaid unto them, *ſhall I Crucifie your King?*

Now

Now for the methodicall and better handling of the words, we ſhall conſider of theſe two points, 1. To put a King to death, is againſt the judgement both of Jew and Gentile, *Pilate* and the chief Prieſts. 2. What Jew and Gentile do againſt judgement and Conſcience, that they do moſt barbarouſly, *Crucifie a King.* *Serm.* 3.

1. To put a King to death is againſt the judgement both of Jew and Gentile. Jew and Gentile, it was the old diviſion of the World; and thus St. *Paul* takes it, *Rom.* 2. 9. where ſaith he, *Tribulation and anguiſh upon every Soule of man that doth evill, of the Iew firſt, and alſo of the Gentile*; that is, upon every ſoule, upon all men; ſo that indeed the judgement of Jew and Gentile, it is the judgement of the whole World. Now that the judgement of Jew and Gentile were againſt this damnable & moſt horrid act, the putting of a King to death, this is evident, ſhould we go no further than the preſent verſe; for *Pilate* the Repreſentaive of the Gentiles, the chiefe Prieſts, and Heads and Rulers of the

Serm. 3. Jewes, both theſe in this very Text declare againſt it. Firſt, beſides all that hath beene already ſaid, theſe very words in my Text argue *Pilates* diſavowing of it, *Shall I Crucifie your King?* Shall I paſſe Sentence of Death upon a King? ſhall I deale with your King as with a Rogue? Send him to the Gibbet? Shall I do this? not I, *ver.* 6. if you will deale ſo with him, doe it your ſelves, and therefore *Pilate* ſaith unto them, *take ye him and Crucifie him*, his Judgement & his Conſcience abhorred the cruelty. And indeed no wonder, for as if a Roman Hiſtorian, *Quintus Curtius, Regium nomen gentes, quæ ſub Regibus ſunt, pro deo colunt:* If the Gentiles, who lived under Kings, eſteemed the very name of a King as a deity, no wonder to hear a Roman Preſident ſtartle at the Sentence of a King. No wonder to heare *Pilate* ſay, *Shall I Crucifie your King?* For they who thus had the very name, they muſt needs have the perſon in veneration. Now as the Gentiles, ſo the very Jewes in Judgement abhorred the very fact, abhorred the put-

putting of their King to death. For *Serm.* 3.
when *Pilate* ſaid, *Shall I Crucifie your King?* Marke what immediately followeth, *the chiefe Prieſts anſwered, We have no King but Cæſar:* We have no ſuch King, he is no King of ours, were he our King, we would not conſpire his ruine; were he our King, we would not have apprehended and arraigned him; were he our King, we would not thus proſecute him: *The chiefe Prieſts anſwered, We have no King but Cæſar.*

The Jewes then it is evident, not in his regall, but in his perſonall capacity, did perſecute our Saviour, not as King, but as Jeſus of *Nazareth* they brought him to his block. For in the 19. *ver.* when *Pilate* had made this inſcription, *I. N. R. I. Ieſus of Nazareth King of the Iewes*; the chiefe Prieſts became ſuitors to him to change the title, and to write he ſaid *I am King of the Iewes*, v. 21. they would not by any meanes he ſhould be crucified under the notion and title of a King. Indeed as of one aſpiring to it they would have had it, but that they ſhould be ſuch curſed

*Serm.*3. wretches, as to bring a reall King unto a Croſſe; this even the Jewes abhorred, write him not King, but that he ſaid I am King. And indeed no wonder, for if we ſearch the Scriptures, and obſerve but how highly, and to what end the Spirit of God uſeth the Name of a King, we ſhall finde the Jewes had very good reaſon to reverence a King. For to ſhew that the perſon and ſtile of a King implies a full confluence of excellencies, when the Spirit of God makes an extraordinary alluſion, you ſhall finde he uſually borroweth from a King. *Iudg.*8. 18. *When Gideon asked Zeba and Zalmunna, What manner of men they were whom they ſlew at Tabor?* They anſwered in the 18. verſ. *as thou art, ſo are they, each one reſembled the Children of a King*, the high expreſſion for ornament or beauty it is borrowed from a King, as the children of a King. *Pſ.*45. 14. *The Kings Daughter is all glorious within*: yea, and without too, for in the 15. *v. Shee ſhall be brought unto the King in rayment of Needle-worke.* When the Spirit of God ſpeakes of Grace, and

and glory, both alluſions relate unto the King; yea, ſo are the ſtiles of God and King interwoven in holy Writ, that God is pleaſed not onely to be called by theirs, but to allow them to be called by his Name. *Pſal.* 10.18. *The Lord is King for ever and ever, the Lord our God he is a King*: And as God is a King, even ſo the Jewes knew it was no blaſphemy to call a King a God; for I have ſaid, *ye are Gods*, ſaith the Lord, yea the moſt odious and higheſt accuſation that could be forged againſt poor *Naboth*, was in 1 *King.* 21. 10. *Thou didſt blaſpheme God and the King*: Whereas then the Jewes were in the Booke of God thus inſtructed of the Majeſty, and excellency of a King, *Exod.* 2. 28. *Their Law forbidding them to revile their God, or ſo much as in thought to curſe the King, Eccleſ.* 10. 20. 'tis no wonder to heare them diſclaime their Soveraigne, and to deny him their King; whoſe life they hunted after; *Shall I Crucifie your King, ſaith Pilate? The chiefe Prieſts anſwered, We have no King but Caſar.* *Serm.* 3.

Serm. 3. Though they deſtroyed and made away him who was indeed their King, yet they would not ſubſcribe, they would not as King own either the butchering or betraying of him; ſo that you ſee both *Pilate* and the chief Prieſts, both Jew and Gentile, they would both waſh their hands from this foule offence, they would not, did not put a King to death. The Judgement both of Jew and Gentile was againſt it.

The Application of this point ſhall teach us, to take heed that we do not betray our Conſciences, that we doe not either for feare, or favour, for covetouſneſſe or malice go againſt our own Conſciences, do againſt our own Judgement. Moſt true it is that of the Poet, *Nemorepentè fit turpiſſimus*, No man at the firſt mounts to the height of wickedneſſe; but he who declines his Judgement, and he who can ſtretch or ſhrinke his Conſcience, as advantage admoniſheth, ſuch a one is preparing to all manner of enormities.

Pilate and the chiefe Prieſts in my Text, they are fearfull examples of this

this truth, for when Feare ſate upon the Bench, and Malice ſtood Solicitor at the Barre; the poore King with all his Innocence, and for all his Wiſdome, was ſure to miſcarry in the tryall: *Mat.*27.24. *When Pilate ſaw that he could prevaile nothing, but that rather a tumult was made, he tooke water and waſhed his hands, ſaying, I am innocent of the blood of this juſt perſon:* See here in *Pilate*, how Affection and Judgement. how Feare and Conſcience ſtruggle: his Judgement that tells him the perſon was juſt, the blood innocent, the King faultleſſe; and therefore, as if the waſhing of his hands would have cleered his Conſcience, he calls for water and doth that; but him, who his Judgment and Conſcience pronounced innocent, him whom as a juſt perſon and a King, he would have delivered, even him, when feare ſuggeſted the fury of a multitude, when feare ſuggeſted a complaint to *Cæſar*, when feare ſtartled him with the hazard of himſelfe, then, I ſay, even him whom Judgement acquitted, Feare condemnes; him, whom Conſcience pronounced *Serm.* 3.

Serm. 3. nounced just, Feare delivers up him, who as a King, he was loath to Crucifie, even him, though a King, and a just one too, he will rather send to a Crosse, than venture a Crosse himselfe So that indeed, not only the King in my Text, but even *Pilate*, the Lord President himselfe, he had in stead of a Scepter, but a Reed, a Reed shaken with the winde, a Reed not able to stand in judgement, a Scepter that must bend as feare would have it.

When *Caiaphas* sate in Councell on the King in my Text, you shall finde he did not consider what was just, but what was safe; *John* 11.49. *Ye know nothing at all*: as if he had said, if ye move upon Principles of Right, Law, and Justice, ye can do nothing, by them yee cannot take him away; but if ye consider the exigences of State, the safety of our selves, the security of the people, then expedient it is that one should die, *ver.* 50. And indeed which of us is there that hath not a *Caiaphas* in his bosome? Which of us is there that doth not rather consider the expediency then the justice of an Action? which

which of us do not conſider whether what we do be not rather ſecure, than conſcionable? much more poiſing an outward broile, than an inward peace; and is not this the way to become as ſo many *Pilates*? Men who will Sacrifice both Judgement, Loyalty, Conſcience and all honeſty to avoid an inconvenience. When *Pilate* gave eare unto his feares, hee feares not with the ſame lips to Sentence, whom but now he pronounces without a fault. *Serm.* 3.

Now the good God grant that there be not a curſe impending over this Land, even for ſuch Judges; for ſuch who have rather ſteered by their Feares, than by their Conſciences; for ſuch who have rather for expediency than Juſtice, condemned the Innocent.

Againe, as *Pilates* feare, even ſo the Pride, the Ambition and Malice of the chiefe Prieſt, theſe alſo perverted judgement, and theſe made the Conſcience paſs what they pleaſed: *Mat.* 27. 18. *Pilate knew that for envy they had delivered him*, the perſecution of the King was a meere

piece

Serm. 3. piece of envy; they had nothing to lay to his charge, nothing could they prove, nay, nothing did they pretend but ſome State and forged ſuggeſtions: *John* 11. 48. *If we let him alone all men will believe on him, and the Romans ſhall come and take away both our King and Nation.* Becauſe they were jealous of the Romans, therefore muſt he be taken away, whereas indeed the Romans were reſerved to be the avengers of his blood. *The Romans came not till that time was come, in which his blood was required of them and their children*, ver. 12. Sometimes his charge is, he made himſelfe a King, whereas indeed he was no admitted, no elected, but a native King, *borne King of the Iewes, Mat.* 2. 2. yea in *ver.* 7. *He ought to dye, becauſe he made himſelfe the Son of God*; ſee the peeviſhneſſe of envy, they accuſe him for being what he could not but be from all eternity, the begotten of the Father, and no ſooner born, than born a King; and yet becauſe the Son of God, and becauſe a King, he muſt dye the death; yea, yet tis worth the time to ſee,

ſee, how when Envy and Malice perſecutes, ſo the perſon falls, they care not by what meanes; care not to ruine themſelves, ſo they ſee but his fall: The chiefe Prieſts in my Text, thoſe who pretended their King muſt therefore dye, becauſe if not, *Venient Romani*, the Romans will come in, even theſe, rather than he ſhall not dye, will lay downe even their owne necks to the Roman ſervitude; for as if they were the faſt friends, and greateſt honourers of *Cæſar*, who but they cry out, *We have no King but Cæſar?* Crucifie Chriſt, deſtroy Jeſus, for behold we are for the Roman party, *no King but Cæſar.* *Serm.* 3.

They who knew any thing of the Jewiſh ſtory, cannot but know *Cæſar*, the Romans forraigne power, thoſe were to the Jewes the moſt hatefull things under Heaven: and yet to glut their ſpleen, and to ſatisfie their envy, behold *Cæſar* preferred to Chriſt, and a forraigne juriſdiction before their owne King: to ſuch a madneſſe are men brought, when leaving judgement and conſcience, they follow the wilde byas of corrupt affections.

Serm. 3. I ſhall conclude this point with that of the Prophet *Iſay*, *Iſa.* 8. 6. *For as much as the people refuſe the waters of Shiloah that go ſoftly*, for as much as this people, for as much as the Jewes, would not have him to raigne over them, who like the waters of *Shiloah*, was meek, calme and quiet, behold what the Lord threatned, and they found, now therefore ſaith the Lord, *verſ.* 7. *I will bring upon them Waters of the River, ſtrong and many:* they who could not be content with a calme, behold the Lord threatneth to ſend them a tempeſt; they who muſt needs make away a quiet and a peaceable King, a King of their own, upon ſuch the Lord threatens, *and hath ſent the waters of the River ſtrong and many, and theſe*, as it is in the ſame verſe, *ſhall come up over all his Channels, and go over all his bankes.* And indeed what is juſter than an inundation, even of blood it ſelfe, to ſweep away ſuch a people who have broken down all the bankes, violated all the muniments, and looſned all the ties of Religion, Law, Reaſon, Conſcience?

ence? for thus did *Pilate*, and thus did the Jewes, when the one for feare, and the other for envy, delivered to death the Lord of Life: for as you have heard, the Judgement and Conſcience of both concluded it was not lawfull, it was not warrantable to Crucifie a King. *Serm.* 3.

And ſo paſſe from their Paſſion to our Saviours, from their judgement, to their Execution, and ſhall thence evidently prove this ſecond Generall; That what Jew & Gentile do againſt Conſcience, and Judgement, that they do moſt barbarouſly Crucifie a King. Judgement, Reaſon, Conſcience, are thoſe lights and gifts by which men are exalted and dignified above Beaſts; ſo that indeed when Men degenerate from theſe, they become as Beaſts, making as they do, only their Luſts and Paſſions to be their guides: and hence it comes, that whereas every man ſhould be *homo homini Deus*, as a God and helper to another, moſt men are as the inverted ſaying, *homo homini Lupus*: ſpeake I of *Job*? of *David*? or of the Lion? In my Text we have an example

Serm. 3. when the Superior fals into the hands of the Inferior; *Aſperius nihil eſt humili quum ſurgit in altum*, Exalted beggary makes the exacteſt Tyranny. *Satis eſt proſtrare Leoni*, To the offended Lyon, to injured Majeſty, ſubmiſſion may paſſe for ſatisfaction; but if the Lyon himſelfe chance to be brought under, then as it is in the fable, *Calcat jacentem vulgus*, The very Aſſe will finde a heele to kick him. *Iob* 29. 25. *Iob, who when he dwelt as a King in the Army*, when it pleaſed God to ſuffer him to be Plundred, Sequeſtred, and brought low, you ſhall reade whoſe Fathers, he diſdained to ſet with the doggs of his flock, *Iob* 30. 1. even theſe had him in deriſion. King *David*, though a good Man, and a good King, yet in *Pſal.* 35. 15. *In mine adverſity*, ſaith he, *they rejoyced*, they, who? It followeth, *the Abjects, the very ſcumme of the people, gathered themſelves together againſt me*, and would you know how they uſed him? *they did teare him and ceaſed not.* But what ſpeake I of *Iob*? of *David*? or of the Lion? In my Text we have an example

ble ſurpaſſing all; for when the Lion of the Tribe of *Iudah* fell into the hands of the Beaſts of the people; when the King of the Jewes fell into the hands of his Subjects, when God himſelfe yeilded up himſelfe unto the power of men; never was there ſuch a piece of cruelty, as was then committed; never did Wolfe ſo uſe a a Lambe, as the Lambe of God was uſed; for, which is the ſumme and Cataſtrophe of this wofull Tragedy, they Crucified their King. *Serm.* 3.

Pilate, who as you have heard, had the examination of the cauſe, when he had ſifted and ſcanned all he could; when he heard all that could be ſaid, and examined all that could be proved, his concluſion is, he could finde nothing but envy in the whole: *Pilate knew that for envy they had delivered him, Mat.* 27.18. And indeed this envy, though it grew not mature and to the height till now, yet we finde it begun even in the beginning of his reigne: for what was it but Envy which moved *Herod* to make him runne before he could go? what but ambition to the throne made

Serm. 3. made him to ſeek his life? and indeed runne through all his raigne, and you ſhall find it was only the envy of his graces, that occaſioned all affronts and diſgrace unto him: For in the very houre and power of darkneſſe, ſuch was the luſtre of his innocence, that the Preſident evidently ſaw it was for envy they delivered him: *Gen.* 37. you ſhall find how when *Joſeph* the type of the King in my Text was envyed and hated of his brethren (though they knew no evil in the World by him) yet they could not ſpeak peaceably unto him, *ver.* 4. *Envy is the bittereſt perſecutor in the World*, Dan. 6. 3. for as much as in *Daniel there was an excellent ſpirit*, the Princes who envied him (though they could quarrell at nothing but his piety) never left plotting againſt him, till they brought him to the Lions, *v.* 16. Our Bleſſed Lord the Soveraigne in my Text, when envy took him to taske, it never gave over till it brought him to the grave; nor would envy bring him thither but after an envious manner, Crucifying and killing him, even all the day long, exactly

actly verifying this our ſecond obſervation, that what they did againſt Judgement, and Conſcience, they did moſt barbarouſly. A glimpſe of it I ſhall indeavour to give you under theſe two heads: *Serm.* 3.

1. The Nobleneſs of the ſufferer, *A King.*

2. The ignobleneſs of his ſufferings, *They crucified him.*

Firſt, Let us look upon the Nobleneſs of the ſufferer, *A King.* It is a Land much commended in this Law of ours, that no man ſhall be tried but *per Pares*, by his equalls, by his Peeres; and indeed there may be an excellent reaſon couched in it, for it is only Peers, only Equalls, only ſuch who are liable to the ſame caſualties, who are truly compaſſionate, and throughly ſenſible of the like miſeries.

Indeed ſometimes, as the Father towards the Children, even ſo *pater patriæ*, the Father of his Countrey, the King and Ruler of his people, he is touched with, is tender and ſenſible of the grievances and preſſures of his people; and for this very end it was, the King in my Text was borne, for

Serm. 3. for this very end it was he dyed, he was both the Saviour and Martyr of his people.

But ſo rare is a reciprocall Sympathy from the people to the King, that it is not improbable, therefore the King is above their Judgement, becauſe amongſt his Subjects he can have no Peers, none of his own rank, no equalls, and therefore no impartiall Judges of his ſufferings.

And of this there can be no greater Preſident, than the perſon in my Text; for as there was never any ſorrow like his ſorrow, even ſo never leſſe regard than he had; for behold a King upon the Croſſe, and his Subjects reviling, mocking, and deriding of him: ſo that indeed before we can be truly and throughly ſenſible of this paſſion, of the paſſion of a King, we muſt put on higher than ordinary affections, we muſt be exalted, and through the grace of his blood, *Rev.* 1. 6. we muſt be made Kings our ſelves, that is, men of more high and royall conceptions; we muſt take it into a very ſerious conſideration, how great a perſon, how Noble,

Noble, how Royall he was that ſuf- *Serm.* 3.
fered for us.

I know there are ſome in the world, who are ready to ſay, what is a King but a man? As if there were nothing more in a King, than in an ordinary capacity: whereas to any man minding the booke of God, it is evident, the King is farre above his People, as the Hill above the Vale, or the Bramble below the Cedar: *Gen.*17. When God renewed his Covenant, and promiſed a bleſſing extraordinary unto *Abraham*, he tells him, that he will not onely make him exceeding fruitfull, but he would add this bleſſing alſo, *Kings ſhall come out of thee, ver.*6.

Now if to be the Father of Kings were no more, than to be the Father of ordinary men, God in ſaying *Kings ſhall come out of thee*, had ſaid juſt nothing: and yet God, you ſee, as a ſpeciall and ſingular favour, after the promiſe of a numerous iſſue, even of whole Nations; adds, as more than all that, *Kings ſhall come out of thee*; ſo that Kings in Gods eſteeme are more than ordinary men, more than

Serm. 3. than whole Nations. As God, ſo the the man after Gods own Heart, he thought, and knew ſo highly of a King, that he taxes it as one of the greateſt favours upon Earth, to be allied to a King: 1 *Sam.* 18. 23. *Is it a light thing to be Sonne in Law to a King?* Yea, that cruſed wretch *Jeſabell*, who though ſhe was full of bloud and iniquity, yet ſaith *Jehu* (then acting by Gods Spirit) in 2 *Kings* 9. 34. *Bury her, for ſhe is a Kings Daughter.*

So that indeed, if we ſhould weigh Kings in the ballance of the Sanctuary, it will be found that Kings will weigh much more than ordinary men: Whereas then it is ſaid in my Text, *Shall I Crucifie your King?* We ſhall betray the paſſion, if we take not ſerious cognizance of the Subjects.

When Divines meditate, and ſpeak of the Incarnation, we thinke it no meane portion of that great bleſſing that God hath pleaſed to ſend, not ſome new Creature, not an Angell, not a *Seraphim*, but his Sonne, that the Sonne became fleſh, that God bleſſed

bleſſed for ever, would become a Babe, this it even aſtoniſhed apprehenſion. *Serm.* 3.

Now as it is not poſſible we ſhould conceive as we ought, of the Incarnation, unleſſe we conſider who was Incarnate, and who it was took fleſh upon him: even ſo of the Paſſion, Agony, and bitterneſſe of his ſufferings, we can never take any tolerable eſtimate, or any valuable proportion, unleſſe conſideration be firſt had of the Nobleneſſe, and who was the perſon that did ſuffer: God *(qui omnia diſponit ſuaviter)* who ſweetly diſpoſes all things, though he had been pleaſed his Sonne ſhould be borne, yet had not his wiſdome had uſe of this relation, he would never have had him been borne a King; or had he been borne a King, he would never have taken ſuch order for the proclamation of it; he would never have brought wiſe men to *Ieruſalem*, to proclaime him King, neither would he ever have ſo guided the pen of *Pilate*, as to write upon the Croſſe, *Ieſus of Nazareth King of the Iewes*; but that his will was

Serm. 3. and is, we ſhould look upon him a King, as well as a Saviour; amongſt us men (even the moſt envious of us) we look upon the fault and failings of Kings, as the moſt eminent wickedneſs.

A wicked King, a Tyrant, a Murtherer, we think the moſt execrable of all ſinners; as ſome thought of thoſe, *on whom the Tower of Siloe fell, Luk.* 13.4. even ſo men generally hold of wicked Princes, even that they are ſinners above them, that dwell about them.

To apply this then to our preſent purpoſe, if it be ſo that the eminency of Princes, and the excellency of Kings ſo dignifie and exalte their perſons, that the ſame crimes in them are much more abhominable, than in meaner perſons; certainly then as their crimes, even ſo their ſufferings muſt be proportionably aggravated by their perſons, the ſufferings of a King muſt needs be as far beyond the ſufferings of a Subject, as are the ſins of a Prince beyond the ſins of a Peaſant.

Whereas then the perſon in my Text

Text is a ſuffering King, we muſt not look upon his Sufferings as the ſufferings of an ordinary perſon, for look by how much his perſon, by ſo much doth his Paſſion exceed the Sons of men; for if it be (as doubtleſs it is) a great amplification of Gods goodneſſe, that he who Suffered was a Son, it muſt yet be more that this Son was a King: for as an extraordinary favour of God to his people *Iſrael*, as the Pſalmiſt ſayes, *Pſa.* 136. 17, 18. *He ſmote great Kings, and ſlew mighty Kings for their ſakes.* *Serm.* 3.

When Kings ſuffer, Heaven hath a great hand in it, 2 *Sam.* 18. *The people of God, the Children of Iſrael, would not let David their King go out to battaile with them*, becauſe ſay they in the 3. *Verſ. thou art worth ten thouſands of us*: The Sufferings of the King muſt have at leaſt this valuation, for as God knowes how many thouſands ſuffer in a King, even ſo we may as ſoon count the Starrs, as ſay for how many millions of men this King did ſuffer.

A reaſon then why this Sonne of God, bleſſed for ever, was not only

Serm. 3. borne of a Virgin, but born a King, and dyed a King; A reaſon of this may very well be, becauſe he was to ſuffer the bittereſt of all torments, becauſe he was to ſuffer ſorrow beyond Parallel, becauſe he was to ſuffer ſuch ſorrow, like to which there was no ſorrow; and this as Man he could not have done, had he not been put into the moſt high and moſt honourable condition. For whether we look upon the tenderneſſe of his conſtitution, the exquiſiteneſſe of his torture, the anguiſh and duration of the whole; all this, had it been in the relation of a Subject, all this had it been in him, as a perſon of low condition, could not have amounted to what he did; for neither tenderneſſe nor torture, neither paine nor ſhame, neither ſmart nor ſorrow, is ſo conſiderable and ſo valuable in any, as a Royall Subject.

Whereas then, the Sufferer in my Text, is not onely a God, but a King alſo; not onely a Saviour but a Soveraigne, in what capacity ſoever we look upon him, whether it be as God, or whether it be as Man: He was the only

onely Supream, and Soveraigne Suf- *Serm.* 3.
ferer in the world.

Paſſe we then from the nobleneſſe of the Sufferer, to take a glimpſe of the ignobleneſs of his Paſſion, imply-ed in this word Crucifie, *they Crucified their King, ver.* 11. It was ſaid of old, *Multorum manibus grande levatur opus*, many hands make light worke; but if we would piercingly and exactly looke upon this Paſſion, upon this murthering of a King, we ſhall finde many hands indeed, but for worke the heavieſt that ever was read on; and how could it well be other, when the miſeries of this poor King was to ſatisfie the malice of two parties? *Mat.* 27. 1. *When the morning was come, all the chief Prieſts*, and as the Greeke hath it, *the lay-Presbyters, or the Elders of the people, tooke councell againſt Ieſus to put him to death*; they who prepared, plotted, and purpoſed their Kings deſtruction, they who raiſed an Army, and ſent Swords and ſtaves to apprehend him, theſe were (you ſee) an Aſſembly of Prieſts and Elders, yet theſe were not they that did the deed, theſe

Serm. 3. were not the Executioners, theſe Voted, but theſe did not Crucifie: Now in *verſe* 27. of the ſame Chapter, you ſhall find *the Souldiers of the Governours took Jeſus into the common Hall, and gathered unto him the whole band of Soldiers, and they ſtripped him, they fooled him*, verſ. 28. *they crowned, they mockt him, they ſpit upon him, verſe* 29. and when they had ſported enough at his ſorrowes, then in the 35. *verſ.* of the Chapter, *They Crucified him*; they (not the Presbyters or Elders) but the Souldiers brought him to the block, they Crucified him. Not barely and ſimply put him to death, but they put him *ad mortem crucis*, to the death of the Croſſe; and indeed this had not been Envies Maſter-piece, had it not been ſo, had they not cloathed him with ſhame, as well as macerated him with paine; had they not put him as well to an ignominious, as an irkſome death, Envy would have ſeemed too dull, and too coole a perſecutor.

And therefore to expreſſe the zeal and activity of their cruelty, it is not ſaid here, they ſlew, but they Crucified

cified him, that is, they inflicted on him the extremity of ſhame, ſorrow, death. To a perſon of Honour, and eſpecially to the fountain of Honour, to a King, ſhame and diſhonour, it is bitterer than death: ſo that indeed it is hard to ſay, whether the diſpoſition to, and manner of this death, was not more affliction to the King, than death it ſelfe: For if we look upon theſe three particulars (though we muſt paſſe over a thouſand bitterneſſes:) *Serm.* 3.

1. What was done before they brought him to the Court of Juſtice?

2. What was done there?

3. What after Sentence? we ſhall finde there was nothing done, but what ſpeakes Tyranny and Malice.

For firſt, to take off the appearance of their Envy, and to make Malice ſeem zeale unto the publick: behold the King muſt be brought as a Priſoner to the Barre, and as a Malefactor before the Court of Juſtice: but if we obſerve the Tryall, we ſhall finde nothing but Envy and Malice in it.

For in a place I now cited, *Mat.* 27.

Serm. 3.7. I ſhewed unto you how the *Prieſts and Elders tooke councell againſt Ieſus to put him to death*, before ever they brought him to the Court of Juſtice, before ever any Proceſſe drawne, or witneſſes found out, the Prieſts and Elders had reſolved upon the queſtion, they ſate in Councell, and had agreed, the King muſt dye, the Preſident muſt and ſhould give the Sentence of death upon him: So that indeed the bringing him before a Judge, the bringing the King before *Annas*, *Caiaphas*, *Herod* and *Pilate*, this his appearance at foure ſeverall Courts, it was only to put a fair Face upon an ugly Sentence, it onely was, by the mockery of Juſtice to cloak the cruelty of malice, for before ever he came thither, the Councell had determined, Jeſus their King muſt dye.

Secondly, ſee the carriage of the buſineſſe when it came there, and we ſhall finde that he was not tryed by any courſe of Law, or by any legall principles: for if we look upon him as before *Caiaphas*, before the chiefe Prieſts and the Elders, *Mat.*26.59.

we

we ſhall find that all his Judges were parties, for the Scripture expreſly ſaith, *the chief Prieſts and Elders, and all the Councell ſought falſe witneſſe againſt Ieſus*, all the Councell, all that ſate his Judges, or that did riſe up in Judgement againſt him, they conſpired and plotted how to put their King to death; or look we upon him as he ſtood before *Pilate*, before the Preſident, and we ſhall finde it was the Multitude, it was the Tumult, it was Voices, not Law, that carried the cauſe againſt him.) *When Pilate ſaw that he could not prevaile any thing, but that rather a Tumult was made*, Mat. 27. 24. then he releaſed *Barabbas*, and delivered Jeſus to be Crucified; Tumult and Votes, not Law or Juſtice, brought the King unto his Croſſe. *Serm.* 3.

Indeed in the 25. *ver.* of the ſaid 27. Chapter of S. *Matthew*, it is written, *Then anſwered all the people, his blood be on us, and our children*; the chiefe Prieſts & Elders, the prime and cloſe mannagers of this deſigne, they intereſt and intitle the people to it, as if this had been an Act of the whole

Serm. 3. people, as if it had been the peoples deſire to have their King cut off, all the people ſaid, *his blood be upon us, and upon our Children*: Whereas indeed if we look cloſe into the ſtory, we ſhall finde, that had the people been let alone, they would have been as they were ſome five dayes before, all for the King, they would have proſecuted their former engagement, and have brought their King to his City with ſafety and honour; they were more inclinable, as it is in *Mat.*21. to cry *Hoſanna*, than *Crucifie*, and had rather have ſtrowed their garments in his way, than have imbrewed his in blood: *Mat.*27.20. *The chiefe Prieſts and Elders perſwaded the multitude*, the Leaders and Commanders they over-ruled the people; yea if it were as hard to get into *Pilates*, as it was into *Caiaphas* Court, there might then be more, or at leaſt but few preſent at his tryall, but ſuch who were the Creatures and followers of the chiefe Prieſts and Elders; for you ſhall finde in the 18. of Saint *John* and the 17. *Verſe*, *That the doore was ſhut, and Saint* Peter

Peter *got not in, but upon the intereſt of St.* John; and no wonder if they ſpake as they were taught, *Crucifie him, Crucifie him*: yea, St. *Peter* in *Acts.* 3. 17. imputes it to the ignorance of the people, which *Pilate* flatly layes to the fury of the Rulers: and indeed, no People, nor Rulers, but were extreamly ignorant of what they did, when they did this, the foulleſt of attempts, *Crucifie their King.* *Serm.* 3.

Thirdly, as you have ſeen what they did before they came unto the Court, and how things were carried there, even ſo if we look upon what was done after Sentence, we ſhall find nothing but Cruelty, nothing but a ſtudied mixture of Infamy and Sorrowes.

And this will appeare from theſe two things,

1. The place.
2. The Inſtrument of his death.

Firſt the place, *Jeruſalem*, the Royall City, the City of *David*; and muſt it not needs be an aggravation of ſhame, and ſorrow for the Sonne of *David*, for the King of *Sion*, there to lay his head upon the block, there to weare a Crowne of Thornes,

Serm. 3. Thornes, and there judicially to be put to death, where he and he only ſhould have ſate upon the Throne? Indeed it was not done before his Pallace, it was not done before his owne doores, but it was done *in Occidentali parte*, it was done in the Weſt part of the City, it was there done where it might bring moſt diſguſt and diſtaſte upon him. *Mons Calvariæ, id eſt decollatorum*, Mount *Calvary*, that is, according to *Ierome*, the place of common Execution, the place where Malefactors were beheaded; now there where that ſame day a couple of theevs were to be put to death, there, & in the midſt of them (as if he had bin like to one of them) as a Tyrant, a Traytor, a Murtherer, and a publick enemy, they Crucified their King, and they put to death even the Lord of glory: So that indeed, not only the place, but the very inſtrument of his death, that he ſhould be nayled to the Croſſe, be numbred among tranſgreſſors, and dye as a Malefactor, this is to a King, to a righteous innocent King, a thing bitterer than death.

Secondly,

Secondly, And in a word then to conclude this point, when the Jewes were ſo Rebellious as to conſpire and attempt the killing of their King, they added this wickedneſſe above all, they killed him after the moſt ignominious way, after the moſt irkſome and tedious invention, that thoſe times had. *Serm.* 3.

They were not ſo mercifull as to lay an Axe unto his throat, or a Sword unto his Heart, but in the places moſt remote, in the Hands and Feet, where they might multiply anguiſh, and not haſten death; where they might wound, but not kill; where they might afflict, but not diſpatch; there they tormented, there they tortured, there they ſtudyed to grieve and vex his righteous Soul: So that of all the ſad ſpectacles under Heaven, of all the cruelties that ever the Beaſts of the people preſented to the world, there is none like to oppreſſed Majeſty: never is Ambition, Envy, Malice, or what bruitiſh affection ſoever ſo predominant, never is Rage and Fury ſo highly, and ſo full fed as when it drinkes the blood Royall:

So

Serm. 3. So that the ſaddeſt object that was ever yet recorded, it was this in my Text, the Betraying, the Buying, the Arraigning, the Deriding, and the Crucifying of their King.

Pilate abhorred, and yet gave awy unto it, the *Jewes* denied and abjured it, yet did it; they were aſhamed to own, yet not afraid to act the villany; *Shall I Crucifie your King?* ſaith *Pilate*, *And do you think we would?* ſay the Jewes. *We have no King but Ceſar.* A plaine evidence, that it was Feare, Paſſion, Envy, which againſt all Conſcience, Law, Right or Reaſon, thus barbarouſly uſed a King: So that all now remaining, is to ſee what uſe we ſhould make of it, and that I ſhall diſpatch under theſe three heads.

1. It ſhould teach us to be patient.

2. It ſhould teach us to be charitable.

3. It ſhould teach us to be penitent.

Firſt, it ſhould teach us to be patient, looking in all our croſſes and troubles on a Crucified King. Well known is that Motto, *Bona agere, & mala pati Regium eſt*, To do good, and

and ſuffer evill, it is a Royall, and Kingly part; and indeed never did any King ſo act this part, as the King in my Text; for if we look upon his conceſſions, and acts of grace, we ſhall find that they were beyond all that were ever granted. *Serm.* 3.

And on the other ſide, if we look upon the injuries and indignities he ſuffered, if we look upon the provocations, and vexations, the Inſolence and Malice, Jealouſies and Feares did heap upon him, we ſhall find him a Patient beyond Preſident, ſo that indeed it is hard to ſay, whether this King did more good, or ſuffered more evill for us; ſuch good he did, that except the integrity of his ſoule, he Sacrificed all the reſt.

Such evill he indured, he loſt but all which Man could deprive him of; ſuch good he did, that preſerving what might make him a Saviour, he gave up even all, as he was a Soveraigne; ſuch evill he indured, that thoſe very wretches, for whom he ſuffered, triumphed in his miſeries, and (though his Subjects) gloried to inſult upon him. So that indeed there cannot

Serm. 3. cannot be an exacter piece of patience, than this harrowed and Crucified King: 1 *Pet.*2.2 *Chriſt ſuffered for us, leaving us an example, that ye ſhould follow his ſteps.*

Our King not only ſuffered for ſatisfaction, but alſo for imitation; ſo that indeed we are not onely to look upon him as a Saviour, but alſo as a ſufferer; not only who ſuffered for us but alſo as one who made himſelf an example to teach us to ſuffer, and indeed in what can we ſuffer, in which we have not him for an example? Honour, Freedome, Eſtate, Friends, Life, theſe are the darlings that we dote upon; and in which of theſe can we ſo deeply ſuffer in, as our King did? In Honour we cannot for his is the Throne, and ours but the Footſtoole; he the Fountain and we but the waſt of his fulneſſe. And yet in point of Honour never was ſuch a ſufferer as he was, and indeed they could never have made him ſuch a ſufferer, had they not firſt wounded, and deveſted him of his Honour: we ſhall ſee in *Numb.*16 that grand and firſt conſpiracy of

Corah

Corah, *Dathan*, and *Abiram*, it began with aſperſions, and calumniating authority, *ver.* 3. *Ye take too much upon you*, they endeavoured to make *Moſes* and *Aaron* appeare Tyrants, and uſurpers upon the people: even ſo when the Jewes had a deſigne and a deſire to Crucifie their King, the firſt thing they endeavour is, to make him odious, and to lay (they care not how falſe, ſo prevalent) Treaſons, miſdemeanours, or any things hatefull to his charge, *Iohn* 2. 17. of whom it is there written, *the zeale of thy houſe hath eaten me up*, even him they accuſe and traduce unto the people, as one who would deſtroy the Temple. He of whom it is written, *By me Kings raigne*, he who gave it in expreſſe charge, *Mat.* 22. 21. *To give unto Ceſar the things that are Ceſars*, yet even he, *Luke* 22. 2. ſtands there indicted for forbidding tribute to be paid to *Ceſar*, and for being no friend to *Ceſar*. He who indeed was *ipſa veritas*, Truth it ſelfe, him they charge as an Impoſtor, or a Deceiver; He in whoſe mouth there was found no guile; *Serm.* 3.

*Serm.*3. guile, he who was as a Lamb without ſpot, even him as a Malefactor, and a Villaine, they deliver up. He who was the only one to ſave, him they traduce, and charge for the perverter of the people. Now I beſeech you, which of us ſhould not with all patience heare, and beare the calumny of the people? which of us ſhould not arm againſt accuſations, ſlanders, and evill Tongues, when you ſee the King of Glory, the King of Righteouſneſſe, the King of Peace, he had his honour laid in the duſt, and had thoſe things, which he never thought, much leſſe did, laid to his charge. Are we accuſed for Popiſh perverters of Religion, and as a Roman party? It is no more than our King was, who was charged to deſtroy that Temple, of whoſe leaſt profanation he was extreamly zealous. Are we defamed, reviled, perſecuted, and undone, for what we never either thought or did? 'Tis but our Kings caſe. Should we be mocked as fools, ſpit upon as Jews, whipt as rogues, boxt as boyes, and all this injuriouſly too? Yet in all things we have a Royall Preſident, a

King

King, and the beſt of Kings ſuffering all this. So that in point of honour, never was a greater violation than what he ſuffered; firſt the Funerall of his Honour, and then the Obſequies of himſelf. *Serm.* 3.

Againe, as Diſhonour, even ſo Reſtraint, it is a preſſing grievance, eſpecially when the eſtate that ſhould ſweeten, and the Friends that ſhould comfort, are taken alſo; and yet if it pleaſe God to put us to it, it is no more than his own Son, no more than his own Anointed, no more than the King endured. In the 18. of *John*, *ver.* 12. *The Band, the Captaine, and Officers of the Jewes, tooke Jeſus, and bound him*; the Souldiers not only took, but bound the King; nor only ſo, but ſo diſquieted him, that as if they had a deſire to have diſtracted him, they ſuffered not his eyes to ſleep, nor the Temples of his head to take any reſt: Yea, not only ſo, but they crowned him with thornes, and ſo amazed him with cruelty, that had not he been more King of his Paſſions, than of his Subjects, miſeries and ſorrowes would have prevented the Court of Juſtice. Nor

Serm. 3. Nor doe they onely take his Freedome, but his Revenue alſo, *dividing his garments*, as 'tis in the 23. *verſe*, and caſting lots for his coat. As for his allowance, we can read of nothing but gall, and vinegar; they fed him with nothing but reproach, ſcorn, and the bread of affliction; yea, whereas ordinary and common priſoners have the comfort of their friends, of the twelve, till after Sentence we find not ſo much as one, (not ſo much as a Chaplaine with him.) So that indeed as a great aggravation of his miſery, and as a conſiderable augmentation of his ſorrowes, the Prophet in his perſon ſaith, *Iſa.* 63. 3. *I have trod the winepreſſe alone, and of the people there was none with me*: none who would carry comfort were ſuffered to have acceſſe, or addreſſe unto him. So that indeed, there was never ſuch a captivity, never ſuch a reſtraint, as this poor King had.

And therefore, ſhould any of us come to that ſad condition, as to loſe Freedome, Eſtate, and which is bitterer, the conſolation of our Friends; let us ſtill remember the Son of God, the

the Son of *David*, the King of glory endured all this. *Serm.* 3.

And yet there is a greater evidence of his patience, than all this; and that is, in his laſt act, in his ſo patient ſubmitting to an unjuſt Sentence, in the meek reſignation of his ſacred Majeſty to the ſtoole of wickedneſſe: *John* 18.6. He no ſooner ſaid to the party that came to look him, *I am he*, but for all their Swords and Staves, they went backwards and fell to the ground: a plaine evidence that he had power within to have blaſted their enterprize; but when he ſaw it was Gods will that thoſe Savages ſhould be his Inſtruments, when he knew his houre was come, then ſee his patience, he drinkes the cup, carrieth his owne Croſſe; and when he came to *Calvary*, when he came to that Weſt where the Sunne of righteouſneſſe was to ſet, he laid his head upon the block, ſtretching his arms at length, and ſo as a ſheep to the ſlaughter, yeilds without murmuring to be made a Sacrifice: So that if this example will not, I know not what can move us to be patient.

Mat.

Serm. 3. *Mat.*10. 24. *The Diſciple is not above his Maſter, the Servant above his Lord.* If then the King be bound in chaines, why ſhould the Noble murmur at linkes of Iron? If the King, the Royall Heire, be caſt out of his Inheritance, out of Kingdomes, Why ſhould Subjects repine and fret at meaner loſſes? If the King were left comfortleſſe, and trod the Wine-preſſe alone, what ſorrow can befall us which is not of meaner conſequence? In a word if the Heavens have joyes and recompence enough for a ſuffering King, if to go from a corruptible to an incorruptible Crown, be an advantageous change, there can then be neither Pleaſure, nor Honour, nor any profit in this World ſo deſirable, but it may and ought to be patiently loſt, for Gods glory, and the preſervation of a good conſcience. For therefore alſo might our Saviour die a King, to teach us that no perſon is too great to ſuffer for Gods ſake; no Glory, no Revenues, no Treaſure, no not the Crown it ſelf but is inferiour to a Conſcience: St. *Paul*, *Heb.*12. after he ha

ſpe

ſpent a long ſeries of examples as the moſt prevalent of all Preſidents, he at laſt brings in the ſufferings of the King; exhorting in *ver.*2. *To look unto Jeſus the Author and finiſher of our Faith, who for the joy that was ſet before him, endured the Croſſe deſpiſing the ſhame.* *Serm.*3.

And indeed it was to no end after him to bring any, for he was the ſupreameſt of all ſufferers; ſo that what *Solomon*, *Eccleſ.*2. 12. ſayes of the Action, the ſame may I ſay of the Paſſion of a King, what can the man ſuffer, that ſuffers after the King?

Behold then a Suffering King, Suffering in the ſtrength of his years, (ſo ſayes *Beda* of *Calvary*) *in umbilico terræ*, in the midſt of the World, in the midſt of his Kingdomes.

Behold *John* and *Mary*, and what friends he had helpleſſe ſpectators, behold in *Luke* 23.48. *All the people that came together to that ſight, beholding the things which were done, ſmote their breaſts*: and yet behold for all that, ſome of his Subjects ſuch inſolent revolters, that they exalt and trumph over their King, living, dying,

Serm. 3. dying, dead; living, as you have heard, they accuſed him for a Malefactor, and what not? dying they upbraided him, and mocked, ſaying, *Mat.*27.42. *If thou be a King, ſhew thy ſelfe:* dead, they inſulted, ſaying, *ver.*63. *Impoſtor ille, We remember that that deceiver ſaid while he was yet alive, After three dayes I will riſe.*

Come then in theſe ſad times what croſſe may come, be it the loſſe of credit, freedome, goods, friends, life, we have a patterne, and we are bound to look upon it; for, ſaith the Apoſtle, *Heb.*12.3. *Conſider him that indured ſuch contradiction of ſinners, conſider what the King ſuffered, and be thou patient.*

The ſecond uſe, as the conſideration of a Crucified King, ſhould move us to be patient, the Diſciple not being above his Maſter; even ſo, if we ſurvey the Patient, we ſhall finde an example as full of Charity as of Patience *Luk.*23.34. *Father forgive them for they know not what they doe.*

Love and Charity, S. *James* calls them, Νόμον Βασιλικὸν, *James* 2.8. *The Kingly, the Royall Law*; and indeed

deed the King in my Text, as an employment truly regall, fulfilled it to a tittle, and for proof I ſhall need appeale no further, than to theſe his laſt words, *Father forgive them*; them, who? thoſe even under whoſe Tyranny I now ſuffer, thoſe that have beene the cauſers, and contrivers of my death, thoſe who have flead my skin, thoſe who have furrowed my back, thoſe who with Thornes have crowned my head, thoſe who with their nailes, wounds and Croſſes, have brought me to this preſent extremity, even them, forgive them, O my Father. Nor onely doth he pray but plead for their forgiveneſſe, for he not onely ſaith, *Father forgive them*, but therefore forgive them, *becauſe they know not what they doe.* *Serm.* 3.

Should we look into our own ſouls, or almoſt into any but a Royall breaſt, we ſhall finde another accompt, another temper; for we do not uſe to extenuate, but to aggravate our injuries, we doe not uſe to excuſe but to accuſe our adverſaries; what was done caſually, we are apt

Serm. 3. to ſay was done purpoſely, and what was done ignorantly, we are apt to ſay was done wilfully: Whereas if you look upon the carriage and charity of the King, you ſhall finde him ſo far from heightning, that he leſſeneth all his injuries, *forgive them, for they know not what they do*; what *Pilate* attributed to Envy, the King extenuates and imputes to ignorance, *forgive them for they know not.*

Virg. Georg. lib. 4. And indeed Subjects do not know what it is to take away a King.--*Rege incolumi mens omnibus una eſt, Amiſſo rupêre fidem*: Look what the Poet ſayes of the King of Bees, the ſame is as true of the King of men, in his ſafety lieth theirs; for though the Crown be to him that weares it a wreath of cares, yet to the Subject it is *vinculum pacis*, his bond of peace: the Hive, ſo long as the King of Bees reigneth, it aboundeth with Honey, abides in ſafety, every, even the pooreſt Bee enjoyes its Cell; no plundering Droans, no ſequeſtring Hornets, no diſſention while he is in power, but (*amiſſo*) take him away, then it juſt happens to the poor Bees,

as

as it did to the Subjects of this de- *Serm.* 3.
ſpiſed King : *Mat.*26.31. *Smite the Shepherd, and the Sheepe ſhall be ſcattered*; Crucifie the King, and farewell the Kingdom; ſo that very well might the Soveraigne ſay, they did not know what they did, when they thus barbarouſly murdered and ſlew their King, *Father forgive them, for they know not what they doe.*

And have not we here a leſſon well worth the learning ? Shall God and the King be charitable, and ſhall not we ? Shall they forgive, and we perſecute ? Shall they be Mercifull, and we Tyrants one to another ? It was worthy a King, and a King worthy our remembrance, who ſaid, *I thanke God, I never found but my pitty was above my anger.*

Had not the King in my Text been a King, whoſe wrath was much below his pitty, of all men we had been moſt miſerable. If ſo then we would have that in us, whch we commended in others, that in us which we glorifie in our King, we muſt then not only magnifie, but imitate our King ; we muſt judge charitably,

Serm. 3. forgive heartily our very enemies.

Our late Kings charity perſwaded him, that it was not his perſon but his errors, which his Subjects Rebelled againſt; it was not their malice, but their ſcruples that put them upon it; juſt like the King in my Text, rather to weakneſſe than wilfulneſſe, rather to infirmity than to obſtinacy, rather to ignorance than envy, he imputes the high miſcarriages againſt him, *Father forgive them, for they know not what they doe.*

Plu. Mor. p 422.

I ſhall conclude this point with that Heroick, and remarkable death of *Phocion* in *Plutarchs* Moralls, who when his Citizens had brought him to his laſt draught, a little before he took off his Hemlocks, they asked him if he had any thing elſe to ſay? whereupon addreſſing his Speech unto his Son, he thus ſaid, *I charge thee, and beſeech thee, not to carry any Rancor and Malice in thy heart to the* Athenians *for my death; he charged him as a King, and beſought him as a Father, to bury all injuries in the grave with him:* His laſt Memento, his laſt remembrance to his Son, was, *remember thou revenge not.* Now

Now if Magnanimity in a Heathen did this, what ſhould charity in a Chriſtian, eſpecially being animated with ſuch Royall Preſidents as we are? Though our Bleſſed King in my Text, ſuffered ſuch indignities, even the fouleſt that malice could impoſe on Majeſty, though they ſpit upon him, whipt him, and upon his very Croſſe derided him, yet in the bitterneſſe of that paine, behold his charity, *Father forgive them.* *Serm.* 3.

And ſo I paſſe to the laſt uſe of this point, and that is, that it ſhould make us penitent; for it will appear, that it was not his, but our ſins; not his, but our Enormous crimes that Crucified the King: 1 *Sam.* 12. 25. the Prophet tels the people thus, *If ye ſhall doe wickedly ye ſhall be conſumed, both you and your King*; not only ye, but your King, ſo that you ſee the wickedneſſe of a people may be the cauſe of a Kings deſtruction: If you do wickedly, not onely you, but your King alſo ſhall come to ruine, ye and your King ſhall periſh.

And indeed, which of us that is a Chriſtian, doth not know that the

Serm. 3. King in my Text, was not only ſlaine by, but even for his Subjects : *Iſa.* 53.3. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities,* yea in *ver.*7. *He was cut off from the Land of the living*, but ſtill it was for the iniquity of his people; for it ſtrait followes, *for the tranſgreſſion of my people was he ſtricken*; yea, not only of this King in my Text, but alſo of that good young King *Joſia*: in the vulgar Latin it is thus written, *Lam.*4. 20. *Captus eſt in peccatis noſtris, The Anointed of the Lord is taken in our ſins,* for the ſins of the people God took away their King. So that the loſſe of King, and a good King, may very well call for penitence.

That ſad book of the *Lamentations*, it is conceived to be principally penned for the ſlaughter of their good King *Joſiah*, for it is ſaid, 2 *Chron.* 35. 25. *Behold they are written in the Lamentations*, the Lamentations made for their good King they are upon Record, for indeed his loſſe it was, as it appeares in the next Chapter, the forerunner of the loſſe of all.

The

The King in my Text (our bleſſed Lord and Saviour) when he had his Croſſe upon his back, he was more troubled with the foreſight of the miſery of his people, than with his own death; and therefore ſaith, in *Luke* 23.28. *Daughters of Jeruſalem, weepe not for me, but weepe for your ſelves*; weep not for me, ſaith the King, for I am paſſing unto glory; where I go, no diſturbance can be, no diſturbance in the World, but to you the daughters and inhabitants of *Jeruſalem*, to you my death is the harbinger of many deaths. For in the 29. *ver. Behold the dayes are comming, in the which barrenneſſe ſhall be held a bleſſing*; in which you will hold it eaſier to lie under the weightieſt mountaine, than under the burthen of my bloud. You will rue the time, that ever you crucified your King: And therefore, *Weepe not for me, but for your ſelves.* And indeed, good Kings are ſure Survivors muſt feele their loſſe: good Kings are ſure they paſſe to peace, but ſeldome or never leave peace behind them. And therefore the taking away of a *Serm.* 3.

Serm. 3. King, a good King, calls for penitence, and eſpecially the taking away of this King.

In the fourth verſe of our preſent Chapter, *Behold* ſaith *Pilate*, *I bring him forth unto you, that you may know I finde no fault in him*; a faultleſſe King cannot be put to death without a fault: Would you know then whoſe fault it was? It was *Pilats* fault, it was the Jewes fault, it was the Gentiles fault, yea, which is more. it was my fault, and my fault, it was the fault even of us, who live at this day, our ſins as well as his Subjects voted him to death.

It was our Pride that brought him into deriſion, our Covetouſneſſe made him poor, our Pomp that ſtripped him, our Wrath that wounded him; It was our Drunkenneſſe that made him thirſt, our Luſt that procured his thornes, our Riot that drew his blood: ſo that indeed it concerns not onely the Jewes, but even us alſo to be penitent; it concernes not only his immediate perſecutors, but even us alſo to be humbled, and be caſt downe for the death of our King; for

for not his Enormous crimes, but the Rebellion of his Subjects brought him to his end: *Act.* 3. 19 when Saint *Peter* had layed before the Jewes the murther of their King, he exhorteth them in theſe words, *Repent ye therefore, and be converted, that your ſins may be blotted out*; no way to be delivered from the blood of their King, but by penitence: they muſt repent that ever they voted, repent that ever they apprehended, repent that ever they Arraign'd, Condemn'd, and Crucified their King. *Serm.* 3.

Pilate in all eminent languages proclaimed their guilt, Hebrew, Greek and Latine ſpoke their ſhame; but not a Declaration in all the languages under Heaven, not all the oratory in the world, no not any thing in the world but what S. *Peter* ſpecifieth, nothing but acknowledgement, nothing but repentance can purge this guilt; *Repent therefore and be converted, that your ſins may be blotted out.*

The way to change our guilt into an Intereſt, the way to avoid the curſe, and procure the bleſſing of this

Serm. 3. blood, it is to be truly penitent, to be heartily ſorrowfull, to be grieved and pricked at the very heart, that we have done that, for the which Royall and Divine Majeſty did ſo deeply ſuffer. Nor only muſt we repent, ſaith St. *Peter*, but convert alſo; that is, we muſt ſet the King upon his throne, we muſt, as Saint *Paul* renders it, 2*Cor.* 10.4. *Pull down all ſtrong holds, caſt down every imagination, and bring every thought to the obedience of our King.* For he who was deſpiſed, rejected of men, even he was the beloved, the Anointed of the Lord; he who was inſolently triumphed over, and trampled upon by his Subjects, yet even he was more than Conquerour; yea he, who was cut off from the Land of the living, even he yet liveth, and liveth the King of glory.

So that indeed, unleſſe we be converted, unleſs we ſuffer him to raigne over us, unleſs we kiſſe, reverence, and obey the Sonne, we periſh from the right way, we cannot avoid the guilt of his blood.

In a word, to conclude all with that

in

in *Rom.* 8. 17. *If so be that We suffer* Serm. 3.
with him, we shall also be glorified with him; if the King could not but by sufferings enter into his glory, why should we dream or reckon upon a smoother way? If he through Thorns and shame, through anguish, sorrow, and shamefull death; if he through blood, even his own blood, was forced to march unto his throne; how can we hope to sit on thrones, unless we will trample on thornes? No Crosse, no Crown. It is enough for the Servant to be as his Lord, enough for Christians (since their King before was not) even after death to be glorious.

And indeed, did we as he so look upon the joy that is set before us, as to spurne at the splendid vanities of this World, had we an Eye piercing into the Heavens, we would then, as did he, indure the Crosse, and despise the shame; we would not then to go to God much feare or care what man could do unto us. Let us then in all our sorrowes, all our sufferings, in all the changes and chances of these sad Times, remember we are

the

*Serm.*3. the profeſſed Servants of a Crucified King; of a King, who as to the immaturity, injuſtice, ſhame, ſcorne and cruelty of his death, ſuffered more than we can feare; and all this to take away the ſting of our ſufferings, to teach us looking upon him, not to feare to ſuffer; to teach us, that his ſufferings are the ſanctification of ours; to teach us not to value our blood in his cauſe, who was pleaſed to ſhed his upon the Croſſe for us. To that King then, who bore our ſhame, let us aſcribe all honour; to that King that bare our ſorrowes, let us give all praiſe; to that King who gave his life us: let us give up our lives; ſo ſhall we, who believe him Crucified, behold him glorified, and out of his fulneſſe receive ſuch a glory, as ſhall never be taken from us. Which he vouchſafe, was Crucified for us, Jeſus Chriſt the righteous. To whom be all honour, and glory, now and for ever, *Amen.*

THE GRAND CONSPIRACY OF *Jewes* againſt their *King*.

A Demonſtration of the higheſt Inſolencies proceed from men of the loweſt, and moſt baſe Extractions.

THE

Husbandmen, *Vine-dreſſers*, *Peaſants* } Kill the { *Sonne*. *Heire*. *Lords Anointed*.

Virg. Æn. 12. v. 236.

Nos patriæ amiſſa Dominis parere ſuperbis
Cogemur——

Here Ort. ad fin. Act. 2.

O quod ſuperba non habent unquam Domus
Fidele ſemper Regibus nomen——

LONDON,
Printed by *F. G.* for R. Royston,
at the Angel in *Ivie-lane*, 1654.

Herc. Oet. ad fin. *Act.* 2.

Ἀγαθὸς παῖς πένης καὶ σοφὸς ὁσπὲρ
Βασιλέα.
Πρεσβύτερον καὶ ἄφρωνα ——

Homer. Iliad. 7. de fæminis Capt.

Πάτροκλον πρόφασιν, σφῶν δ' αὐτῶν
κήδε ἑκάστη.

I. *Sins of Ignorance, sins of Knowledge, some wittingly and some unwillingly, put the Heire to death.*

II. *Persons eminent either for Honour, or Holinesse, they are the most liable to Envy, Spleene, Hate and Malice. The Heire in whom Honour and Holinesse met in a most eminent degree, him above all others, did the Husbandmen put to the most Ignominie, and most affliction:* Lam. 1. 12.

III. *Since Covetous and Ambitious persons feare no difficulties, the Conscientious and Religious should much lesse do it.*

IV. *All*

IV. *All Conditions are comprehended under* Coloni, *to teach that all have ſomewhat ſo to Husband, as they will anſwer it to God himſelfe.*

V. *Combined wickedneſſe and united Malice produceth ſtrange villanies, what great things then might united Devotions, and an aſſociated pietie bring about?*

VI. *Deliberation and reaſoning within our ſelves, and among our ſelves, more requiſite in Religion, and what concerneth God, than in Rebellion and murdering of the Heire.*

VII. *Sin muſt be nipt in the bud, for incredible even to ſinners themſelves are the miſchiefs, to which a prevailing wickedneſſe may bring, witneſſe* Hazael, David, *the Huſbandmen in my Text.*

SERM. IV. Preached, 1649.

LUKE 20. 14.

This is the Heire, come let us kill him, that the inheritance may be ours.

IN this Parable you have the Character of as good a Lord, and of as ungratefull a people as ever lived; a Lord, who for the good of his Vineyard, and for the welfare of his people, did all that could be done: And a people, who for the Ruine, Diſhonour, and Diſadvantage of this good Lord, moſt unthankfully did no leſſe, than even all they could doe.

The good endeavours of the Lord; you may reade in theſe words, *O Inhabitants of Jeruſalem and men of Judah, judge I pray you betweene me and* Iſa. 5. 3, 4.

my

Serm. 4. *my Vineyard; what could have been done more to my Vineyard that I have not done to it?* The good Lord, though indeed our God and our King, He puts himſelf upon his people, he would have the Vineyard to ſay whether he had not done his part! And indeed, for a thriving Vineyard, or for an happy people, what had he not provided? What had not he condeſcended to?

A good Soile, Heaven watered not a better: *A good fence*, for no Nation better Laws; *A ſtrong Tower*: No Church better Ordinances. And, (to keep a right underſtanding between him and his) Meſſenger after Meſſenger, Prophet after Prophet, yea he ſent his own Son to compoſe all differences.

But ſee the Rebellious ingratitude of an ungodly Nation; That Lord, who crowned their Earth with fatneſſe, him they crown with thorns: That Fence, which for their ſecurity this good Lord planted, they pull up; That Tower, which this good Lord fortified, they diſmantle: Thoſe Meſſengers which this good Lord

ſent,

ſent, them they Murder ; yea, to himſelf, who gave them Wine, they give Gall ; and even him who kept every one of them peaceably under his own Vine, even him they Maliciouſly and Treacherouſly caſt out of his own Vineyard ; for ſo it is in the very next verſe, *They caſt him out of the Vineyard*, yea they ſaid—*This is the Heire, come let us kill him, &c.* *Serm.* 4.

In which words theſe generalls are conſiderable,

1. A Confeſſion. *This is the Heire.*

2. A Combination. *Come, let us kill him.*

3. An Ambitious inſtigation. *That the inheritance may be ours.*

In the confeſſion theſe particulars,

1. Who this Heire was ? *Chriſtus Domini*,—The Lords Anointed.

2. What he was Heire to ? A Kingdome at leaſt—*Rex Iudæorum.*

In the Combination.

1. The quality and condition of the Combiners, { *Agricolæ.* *Coloni.* } { *Tenants.* *Husbãdm.* *Farmers.*

2. The

*Serm.*4. 2. The manner of their Combining----They aſſociated---*Come.*

3. Their Conſultation-----*They reaſon'd among themſelves.*

4. Their Concluſion. *Let us kill him.*

In the Ambitious Inſtigation,

1. An acknowledgement of the Heires juſt Title-----No Feoffee in Truſt, no Elective owner but an *Inheritance*.

2. A Reſolution to make themſelves Succeſſors to what he was Heire---*That the Inheritance may be Ours.*

Firſt, We are to begin with the Confeſſion, *This is the Heire.*

Whether we look into the *Acts*, or into the *Epiſtles* of Saint *Paul*, we ſhall finde there was in this great buſineſſe, in the making away of this *Heire*, and in the making way for his *Inheritance*, two ſorts of people; one whoſe Originall deſigne it was, and others who meerly through Credulity and Ignorance were engaged in it.

1 Cor. 2. 8. *Had they known it, they would not have Crucified the Lord of glory.*

glory: And *I wot* (now Brethren) *through ignorance ye did it, as did alſo your Rulers.* *Serm.4.* Act.3.17.

Whether we look upon the Princes and *Lords* of *Iſrael*, or whether we look upon the Vulgar and *Commons* of the Land, ſome of both the Apoſtle doubteth not to ſay, through ignorance they did it, ſome of either knew not that *that was the Heire.*

But as ſome knew not, even ſo my Text poſitively affirms of other ſome, they knew it well enough; for they could directly ſay,---*Hic eſt Hæres*, This is the Heire; This is the perſon that is moſt conſiderable, this is he that muſt be remov'd, this is he that muſt be caught. Our plots are vaine, the Dominion and Inheritance cannot be ours, unleſs this, this the Heire be taken away.

The leſſon then for our Inſtruction is, That there are ſins of *Ignorance*, and that there are ſins of *Knowledge*; ſinnes of *Infirmity*, and ſinnes of *Obſtinacy*; ſome wittingly and ſome unwillingly kill'd the Heire. Some reſolv'd to do it, though they knew it; ſome others indeede did it, but 1 Point.

Serm. 4. but they knew not what they did.

Now it would ſeriouſly be conſidered, whether the ſins that we do commit, yea and have committed even againſt *the Heire*, Gods Anointed, be ſins of *Ignorance*, or ſins of *Obſtinacy*? Whether we ſinned againſt this Heire, as not knowing of him to be our Soveraign, or becauſe we knew to do our duty, might be a croſſing of our Luſts, and an undoing to us.

Nicodemus and *Joſeph* of *Arimathea*, theſe both knew and were well enough informed, that *this was the Heire*, they knew he was the *King of Iſrael*: But ſuch was the feare and awe of the *Jewes* upon them, that they durſt not appeare for him. They durſt not confeſſe and ſay, this is the Heire, for though *Joſeph conſented not to his death*, yet we never find that in his life he durſt ſhew himſelf cleerly on his party. Indeed *Nicodemus* once gave him a viſit, but it was in the Night, as if it had been a work of Darkneſs to adore the light, or an act of Rebellion to do homage to his King. The Rulers, Lords, and Coun-

Luke 23. 51.

Councell of State, what by his Declarations publiſhed by his Prophets, Treaties with him, and Anſwers from him, they were ſo far convinced, that even at their very Councell-Table, they were forced to ſay—*If we let him alone, all men will believe on him*; yea ſo great and cleare was the manifeſtation of his worth, and wiſdom, that ſo far were the people undeceived, that even they cried out, *Benè omnia fecit*; he hath done all things well. So that though Ignorance in ſome might abate more than in ſome others, yet ſo clearly were moſt convinced this was the Heire, that the guilt of wilfull Murther it came heavily even upon the whole Nation. *Serm.* 4. John 11. 47. Mark. 7. 37.

It would then by us be ſeriouſly and timeouſly conſidered, whether thoſe ſins will be allowed as ſins of Ignorance, which we act againſt Knowledge? or thoſe ſins of Infirmity which we act meerly to ſave a peny, or to ſatisfie a Luſt?

This is the Heire. As the ungrateſull Husbandmen could not but confeſſe, this whom we intend ſo much miſchief to, and diſhonour againſt,

is

Serm. 4. is the Heire. Even ſo, which of us is it that cannot ſay, this is the will of God, thus God will have it; and yet for all that, as the Husbandmen againſt the Heire, even ſo we Rebell and *engage* even againſt Gods will.

This is the Heire, and this Heire he was *Chriſtus Domini*, The Lords Anointed, for this is that Heire of whom it is written, *Heb.*1.2. *In theſe laſt dayes he hath ſpoken by his Sonne, whom he hath appointed Heire of all things.* This is that Sonne and Heire, who is ſaid to be *the Lord, the Chriſt,* Act. 4. 26, 27. *the Anointed of God*; And indeed his being thus, his being Gods Anointed, his being ſuch an Heire as had no *ſuperiour* but his Father, no equall upon earth; His being ſuch an Heire, as was next and *immediate* under God, ſuch an Heire as was not ſimply the Landlord, but the King of the Vineyard, The *Covenanting* and Combining and making an head againſt ſuch an Heire, This, this is the *Treaſon*, the Villany, and the abomination in the Text. So that the point for inſtruction may be this,

Perſons

Perſons Eminent, either for *Honour or for holineſſe*, they are (of all other) the moſt liable to *Envy*, *Spleene*, *Hate* and *Malice*. *Uncti Domini*, The Lords Anointed, *Prieſts* and *Princes*, they are of all conditions moſt hated; and (to their power) moſt abus'd and ſcorn'd by Vulgar people. *Serm.* 4. 2 Point.

Pſal. 98. 1. *Dominus regnavit, iraſcantur populi*, The Lord hath raigned (and as St. *Auguſt.* infers) the people are vext, and angry at it. They would not that God himſelf ſhould be a King; for the moſt part, the people are of their ſeditious temper, who cried out, *All the Congregation is Holy*, all as fit to rule as *Moſes* and *Aaron*. Numb. 16. 3.

Homines nulli magis repugnant, quã illi contra quem ſentiunt imperium tenere. Zenophon long ſince (though he excepteth *Cyrus*) told the World, men are ſo averſe to none, as to him they find to hold the Reines, and to beare rule over them. And *Plutarch* in a Tract of his, *Omni populo ineſt aliquod Malignum, & querulum in imperantes*——People are generally Vid. Keck. in Politic. pag. 173.

Serm. 4. Malignant & querulous againſt their Governors; yea, ſaith *Seneca*---*quamvis id agat princeps, ut ne quis merito te oderit, erunt tamen ſemper qui te oderint.* Though thou being a Prince, doſt nothing whereby any one ſhould deſervedly hate thee, yet for all that there will be alwayes ſome that will hate thee. And though our Engliſh Tranſlation doth not ſpeak it out---*Tremelius* as a Text of Gods owne word thus Tranſlates,---*Non eſſe finem ulli populo de ullo qui præſit ipſis,* The people are never content with their Governour: And then in his Comment adds,---*Populus, ne quidem in Sapiente principe, ſive Rege,* Eccleſ. 4. 12. *acquieſcit*, The people will not be content, no not with a wiſe King. And indeed we have had evidence enough, yea, too much of this truth; For though the Heire in my Text was Gods *owne Sonne*, of the ſame Eſſence, *Wiſdome* and goodneſſe with the Father, yet content he could not give you, ſuch diſcontent the Abjects, and his Subjects tooke at him, that they fear'd not to ſay, *This is the Heire*, this is he that ſtands between

us

us and a Kingdome, come let us combine, *and kill him.* So averſe to *Honour* and Authority, are an *undiſciplin'd Multitude*, that though God ſend them a King from Heaven, ſend downe his owne Sonne to be their King, they will *not Reverence*, nay they will not ſuffer him ſo much as to live among them. *This is the Heire, come let us kill him*---- *Serm.* 4.

Secondly, As I have ſhewed who this Heire was, *Chriſtus Domini*, the Lords Anointed, we muſt now conſider what he was Heire of. And for that, to any one who pleaſe to peruſe *his writings*, there will appeare evidence enough; for whether we conſider his *Birthright*, or his *Inauguration*; whether we conſider what he was borne to, or what he was inveſted with, we ſhall finde he had a Princely, yea, a *Royall Inheritance.*

His Birth-right, that we have in theſe words, *Where is he that is borne King of the Iewes?* He was borne a King, but indeed it was but a petty Kingdome he was borne to. The Land of Jury, and the Kingdome of the Jewes, it was but a ſmall Domini- Mat. 2. 2.

Serm. 4. on. But if we conſider his Inauguration, and the *Additionalls* to his Birth-right, we ſhall then find him an Heire of great Conſequence; For though where his Birth-right is ſpoken of, he is only ſtiled *King of the Jewes*, yet if we look upon his Inveſtiture, and Gods Deſignation, we ſhall find it was not only the *Land* of *Judea*, but even the whole World was his inheritance. And therefore

Heb. 1. 2. it is written, The Son (who though born only King of the *Jewes*) yet *Heredem conſtituit, He hath appointed, and made him Heire of all things.* And

Pſal. 2. 8. *Aske of me and I will give thee the Heathen for thine inheritance, and the utmoſt parts of the Earth for thy poſſeſſion.* So that as the Poets fondly intituled a Goddeſs of theirs to three Dominions, *Diana* upon Earth, *Luna* in Heaven, and *Proſerpina* in Hell; even ſo really and truly this Heire had juſt title to *Three mighty Kingdomes*; To *Heaven*, and the inhabitants thereof, by Creation; To Earth, and *people* thereof, by purchaſe; To Hell, and the *vaſſalls* thereof by Conqueſt; for it is written,

Jeſus

Jeſus knew that the Father had given all things into his hands. And yet againſt a King of three Kingdomes, behold a Conſpiracy, *This is the Heire, come let us kill him.* Whence the point of Inſtruction may be this, *Serm.* 4. John 13. 3.

Since the Covetous and Ambitious feare not Difficulties, the Religious and Conſcientious ſhould much leſſe do it. 3. Point.

Behold in my Text a Prince of Power, a *Solomon*, yea a greater than *Solomon*; and yet behold! The Covetous and the Ambitious; They neither feare his *Power*, nor Reverence his *Wiſdome*; neither Regard his *Majeſty*, nor feare his *Judgements*; But on they go, yea on they ſo induſtriouſly did go, that notwithſtanding he was Gods Anointed; Notwithſtanding their King, notwithſtanding *ſo True*, and *ſo Right* an Heire, they *kill* and caſt him out of his own *Inheritance*.

Shall now *Rebellion* be thus active? and ſhall *Religion* be dull and ſluggiſh? Can *Covetouſneſſe* and *Ambition* ſo heat and heighten the Spirits,

Serm. 4. that men to attaine baſe ends, will venture through a *Sea of Blood!* yea, to unthrone a King! Certainly then, to attaine the *Kingdome of Heaven*, to be a co-heire with the Heire in my Text, and to gaine a glorious and *Righteous* Inheritance; This ſhould move the Conſcientious, and the Religious to Maſter all Difficulties. For, if the Husbandmen ſpared nothing they could do, to take away the *Glory*, & to take away the *Inheritance* from him, whom they knew & confeſſed to be the undoubted Heire; What ſhould not we, who are liſted under his name, what ſhould not we who glory to be called Chriſtians? what ſhould not we do to reſtore the *Heire* unto his owne, and to recount unto Chriſt all glory poſſible? I am even aſham'd to ſay it, and yet moſt true it is, thouſands and ten thouſands take more paines, & are at more coſt to deſcend to *Hell*, than the moſt of Chriſtians are to aſcend, and get to *Heaven*. So that they, who injure, wrong, and abuſe *the Heire*, they who killed and cut off the Lords Anointed, they did and doe it a great deale

deale more *heartily*, than doe we who profeſſe to Honour, Worſhip, Glorifie, and be loyall Servants to him. *Serm.* 4.

Rom.8.29. *Whom he did foreknow he alſo did predeſtinate to be conformed to the Image of his Son*---To the glorious and *Beatificall* Image of the Sonne, to this we all would and deſire to be conformable: But to the *Paſſionate* Image, to the ſuffering condition of him, to be caſt out of our owne Vineyards for him, as he hath been for us, this we have not Chriſtian patience enough to heare on. And yet this (witneſſe S. *Paul*) even the *Fellowſhip of his ſufferings*, a *Conformity to his death*, as well as to his glory, is to be expected by us. Phil. 3. 10.

God forbid, God forbid, we ſhould have ſuch Difficulties between us and Heaven, as neceſſarily are betweene Husbandmen & a Kingdom: And yet, as it followeth, the Husbandmen did ſo combine, and ſo aſſociate, they maſtered all their Obſtacles. And therefore if we would have a Kingdome, and that a Heavenly one, we muſt ſo reſolve, as to Maſter all lets,

Serm. 4. which the better to encourage us in, we ſhall paſſe from the *Confeſſion* to the *Combination*, to ſee whether this their Induſtrious miſchiefe will not ſhame us into an Holy Induſtry. For that Husbandmen, Men of Earth, *Terræ filii*, that ſuch as theſe ſhould be able to undermine ſuch an Heire; This muſt needs inforce an unwearied Induſtry. Paſſe we then to a ſurvey of it, in theſe words, *Venite, Occidamus, Come, let us kill him.* And here I premiſed theſe foure particulars,

1. The quality and condition of the Combiners, *Coloni*, Husbandmen.

2. The manner of their Combining—They aſſociated. *Venite, Come.*

3. Their conſultation. *They reaſon'd among themſelves.*

4. Their Concluſion. *Let us kill him.*

Firſt, of the quality and condition of the Combiners, and that you have in the beginning of this verſe, --*When the Husbandmen ſaw him.*

By Husbandmen we muſt here underſtand even people of all Conditi-

ons,

ons, and indeed people of *All Condi-* *Serm.* 4.
tions are acceſſary to the Murther of this Heire. Firſt, that by Husbandmen we are to underſtand not only *Coloni*, but as the *Italian*, *Colonelli*, not only the baſe, but the Honourable, not only Clowns but Colonels, not only the people, but alſo the Prieſts, this is apparent, for it is written, —*The chiefe Prieſts and the* Ver. 19.
Scribes the ſame houre ſought to lay hands on him —And that, (as it followeth) for this very reaſon, becauſe they perceived *He had ſpoken this Parable againſt them*----They perceiv'd that they were in the account of theſe Husbandmen.

Secondly, not only chief Prieſts and Scribes, *Lords and great ones*, but alſo vulgar and meane ones, the *very ſcumme* of the people were alſo concerned in it. And therefore you ſhall reade, —*He began to ſpeak this pa-* Verſ. 9.
rable, *ad plebem*; He ſpake it to the people, to the Vulgar, to the Meaner ſort. And indeed he very well knew it was their madneſſe, that was to compleat this miſchief, and their many hands that were to divide this Inheritance.

Serm. 4. 4. Point. The point then for our inſtruction is, that whether High or Low, Rich or Poore, we are in the eſteeme of God, *Coloni*, Husbandmen. That is, every one of us hath ſomewhat ſo to Husband, as we will anſwer the Huſbandry of it, *to God* himſelfe.

Bern. ſuper Cant ſerm. 83. *Viro ſapienti vita ſua eſt vinea.* Every wiſe mans life and Converſation, is a Vineyard, whereof the Heire in my Text is and ought to be the Lord; So that indeed unleſſe we bring forth fruit to him, unleſſe we yeild to him the due Harveſt of *Tribute*, *Honour*, and *Obedience*; unleſſe our lives be ſuch as ſpeak *his glory*, we can ſcarce avoid the very *guilt* in my Text, which is the caſting him out of his owne. For, though the Heire in my Text, and the Lord of our Vineyard, is now taken away and in the Heavens, yet he may be, and daily is, caſt out of his Vineyard; For if we obey not whom he hath appointed to ſucceed him; if we obey not his Lawes, and ſo order our lives (which are his Vineyards) as he hath given in command, what doe we but caſt him out of his Vine-

Vineyard? If our obſtinate wills, like thoſe Rebellious Citizens, cry---*Nolumus hunc Regnare*, we will not that he rule over us, but we will be Lawes unto our ſelves, are we not then reſolv'd to be the Lords, and no more the Husbandmen? *Serm.* 4. Luke 19. 14.

Again, that *all conditions* are couched under this homely Appellative, *Coloni*, Husbandmen; This ſhould teach us that the proudeſt, and the higheſt of us are but in a *ſubordinate* condition; we are not *Pares*, we are not Peers, we are not Equals, we are not Co-ordinate with the Heire of the Vineyard; for we are *Coloni*, the Husbandmen, but the Heire he is *Dominus Vineæ*, He is the Lord of the Vineyard.

Laſtly, Whereas the Lord when he ſpake this parable directed his ſpeech, πρὸς τὸν λαὸν, to the Plebeians, to Commons, to the Vulgar; a reaſon of this may be, becauſe they are commonly ſenſible of no injury but their owne, at leaſt of none above their owne. Like that rich Churle *Nabal*, they are ready to ſay, *who is David?* Though *David's* 1 Sam. 25. 5.

Gods

*Serm.*4. Ver. 16. *Gods Anointed*, was a Protection, and a *Wall* of Defence unto him, yet when *David* was in diſtreſſe, ſo little was this *Clown* affected with the Sufferings of a King, that you ſhall find Ver. 11. he prefers his *Sheep-ſhearers* before a Soveraigne; he would not ſpare of what he had provided for them, to give part unto a King. And juſt ſo it was with the *Hinds*, and Husbandmen in my Text; Of the *Heire*, and of his ſufferings; of the *Lord*, and of his loſings; of the *Sonne* and of his loſſes, the Husbandmen, the Farmers, the Occupiers and Tenants to the Luke 20. 14. Vineyard they had no regard. Yea, as if the very *Demand of Rent* it ſelfe had been a grievance, when the *Heire* came in *Perſon* to demand *his Due*, they preſently combine and ſay, *Venite*, come, come, this is the *Heire*, come, *Now*, this is the *Time*; Now we have the *Heire* in our power, now or never is the time to make us a *Free People*. And this is the ſecond conſiderable in the Combination, They aſſociated, *Venite*, Come.

And indeed without an Aſſociation it could never have been done.

For

For *ſo juſt* an *Heire*, one who could do nothing to forfeit his Inheritance; *ſo great* an Heire, one who had no Judge upon Earth above him; *ſo ſtrong* an Heire, as had the power of Kingdomes in his hand; *ſo wiſe* an Heire, that they trembled to Treat with him; being (as it is) *aſtoniſhed at his underſtanding, and Anſwers*. Such an Heire could not be robbed of his Birth-right, nor deprived of his Inheritance, but it muſt be done with *violence*, and that violence could never had hands enough, without an *Aſſociation*. *Serm.* 4. Luk. 2. 47.

The point then for our Inſtruction is, to behold the ſtrength of Combined wickedneſſe. How an united Malice produceth ſtrange Villanies? Of the Devill himſelf it is obſervable, though he be the Prince of Darkneſſe, and hath in himſelf, a very powerfull Malice; yet, *even he*, unleſſe united, cannot do nigh ſo much miſchief, as in Conjunction. And therefore when he hath any notable Villany to bring about, when he would effect and do ſuch a Maſterpiece, as this in my Text, to diſinherit 5. Point. *Leſſius de Fure & Inſt. cap. de Mgi.* 45.

Serm. 4. rit an *Heire Royall*, or ſubvert Kingdomes, he then doth, juſt as the Huſbandmen in my Text did, *He aſſociates*; He ſaith to the diſcontented and diſaffected Sons of Men, *Venite*, come; Come and joyne but your *Hands* to my *Head*, and we will have our *wills*, ſuch and ſuch ſhall not raigne over us. And indeed to ſuch an *Aſſociate* and combined Malice, where the Devill is the Counſellor, and Man the Actor; God permits a great deale more miſchiefe to be done, than he will to a ſingle Malice. Yea, without peradventure, to an *Aſſociation* of Villanies (though all men) God permits much more than he will to any ſingle Tyrant.

Act. 4.25. The Apoſtles ſpeaking of the very Aſſociation in my Text, ſpeaking of the people ſaith---*The people imagine vaine things*. But when there was to the people an Aſſociation of great ones---when as it fol-

Verſe 26. loweth---*The Kings of the Earth ſtood up, and the Rulers were gathered together againſt the Lord, and againſt his Chriſt*: Then as followeth in my Text, the Father gave ſuch way unto

to this Malice, that they took, yea *they killed the Heire.* *Serm.* 4.

The uſe we are to make of this point is, to take heed that we do not engage, and aſſociate with the *Devil*, that we do not ſtrengthen his malice; for he was not more buſie to bring the Heire to his death, than he is at this houre to ſuppreſs his Kingdome; he would not by any meanes that Chriſt ſhould *rule, or live* within us; and yet ſure we are, if we aſſociate not, *the Gates of Hell cannot prevail.* Mat. 16. 18.

Again, Is it ſo, that an Aſſociation and a Combination in wickednesſe *ſtrengthens* the hands, and impowreth malice? what then would an Aſſociation in godlineſſe and good things do? Indeed *Religion* it ſelfe, if we attend the Word, it is only an *Holy Combination*, a Religation, or Obligation to the things of God. Should we then but change that *wicked Venite* in my Text to that *holy Venite* of the Church; Did we but ſo come, and *ſo worſhip*, and ſo fall down before the Lord our Maker, as it behoveth penitents, and a *chaſtiſed* people; ſuch an

Serm. 4. an Aſſociation it would move even God himſelf to be our Helper; ſuch an Aſſociation it would preſerve every man in his Vineyard, and reſtore the right *Heire* unto his own. And ſo we ſhall paſſe from the *Summons*, to the *Meeting*, from the Aſſociation, to the Conſultation.

They reaſoned among themſelves, ſaying, This is the Heire, Come.

They reaſoned among themſelves. Their firſt meeting it is (as the French) *Parlar*, to parle, to conſult, to lay the buſineſſe; And indeed as there were many *Hands* to do it, ſo there was a need of *many heads* to plot it. And yet, if you obſerve it, they were ſelected Heads, Διελογίζοντο πρὸς ἑαυτὰς, They reaſoned (not before others of another judgement, or before ſuch as were true of heart.) But πρὸς ἑαυτὰς. *They reaſoned among themſelves*, when there was none with them, but ſuch as themſelves, when they were as in a cloſe Committee, then they reaſoned upon this matter, then they took it into debate what ſhould be done with the *Heire*.

Inter ſcipſos in ſecreto conſilio. Capit. ſuper Mat. 21.

The

The point then put to the queſtion, and that which they were to reaſon of, we may finde by the connection of the precedent to this preſent verſe; for, ſaith the Father there, *I will ſend my beloved Sonne*: and then followeth to what end, and that is to ſee whether they *will reverence* him, or no? Now upon this they meet, upon this they conſult, and in the negative they conclude, and vote they will not reverence. So that their debate, and reaſonings, was probably upon theſe two heads: *Serm.* 4. Verſe 13.

1. Upon what they had done.

2. Upon what they were reſolv'd to do: And both theſe we have within the confines of our parable.

Firſt, an Epitome of what they had done, we have in the 10. 11. and 12. verſes; and that briefly is, A contempt of their Lord, in the abuſe of his Meſſengers. And indeed the firſt ſtep to pull down the Maſter it is to trample upon the Miniſter; They *beate*, they put to *ſhame*, yea they put to *Death* ſuch as were ſent unto them. Not only did they deny their Duties, to pay their Tribute, and to ſend Mat. 21. 35.

fruit;

Serm. 4. fruit; but as if thoſe whom the Father ſent, had beene ſo many *Evill Counſellors*, they take, and hang them up as Malefactors. Yea, and that they *then* do, when indeed all their meſſages were *meſſages of peace*.

Now having been not only *rebellious* in denying their Obedience, but alſo *ungratefull*, even unto bloud, in the ſlaughter of the Prophets, The Husbandmen might very well fall a *Reaſoning* what was now to be done, whether Reverence, or Reſiſtance, whether a *Submiſſion* to the Heire, with an Act of pardon and Oblivion? Or a proceeding to higher miſchieves? which was to *Revile*, Rebell, and to *cut off* even the Heire himſelf. It is Reſolv'd upon the queſtion they will owne no *guilt*; They will confeſs no fault; what they have done, whether in *uſurping* the Vineyard, *Denying* their Dues, or *Butchering* the Meſſengers, they will acknowledge nothing. Yea, as if the *Heire* had Neceſſitated, & put them upon all theſe villanies, they Reſolve further, they will be *Avenged* upon the Heire, and that is the ſecond point they Reaſon, and

and conſult about---*They Reaſoned among themſelves, ſaying, this is the Heire, come*----let us take ſome order with him, let us ſo deale with him, that the Inheritance may be ours; ſo deale with him, that he may be countable to *us*, not we to *him*; In a word, they Reaſoned ſaying----*This is the Heire, come let us kill him.* So that the ſecond and maine part of their Reaſoning was how to diſpoſe, and order what was Requiſite to this end; And indeed this required a great deale of Reaſoniug too. For, if we looke but upon *ver.* 5, 6. of this *Chap.* we ſhall find they ſtood in ſuch *Awe* of the people, that they durſt not paſs a raſh judgment, no not upon the Baptiſme of *John*, much leſſe upon the *Heire* in the Text. And therefore they firſt reaſon among themſelves how to take off the people, and how to make him Deſpicable in their eſteeme. And indeed, to ſumme up that long work in a word, this they did by taking *His Revenew* and his Honour from him. For take from the *Heire* his Vineyard, take even from *Majeſty* it ſelf what ſhould-

Serm. 4.

ſupport

Serm. 4. ſupport it, *Reverence* and *Revenew*, and then the Heire will be lookt upon more like a Carpenters Son, than the Lord of a Vineyard; ſo that in denying to reverence the Sonne, they rais'd a Scaffold for the ruine of him: And that's the *Conſequenee* of their Treaty, after they had reaſon'd among themſelves, they conclude, ——*Occidamus*, *Let us kill him.*

6. Point. The point for our inſtruction then may be this, Is it ſo that the Huſbandmen in my Text would not venture upon an Act of *Rebellion*, no not upon *Oppreſſion*, nor Murther, but they would firſt meet, reaſoning not only ἐν ἑαυτοῖς, but alſo πρὸς ἑαυτοὺς; reaſoning not only within themſelves, but alſo among themſelves? Certainly then, either Acts of *Religion* muſt be of leſſe conſequence than Acts of *Rebellion*, and the things of this World more to *be ſtood* upon, then the things of God, or elſe Conſideration, Deliberation, and *Reaſoning* both within our ſelves, and among our ſelves, is as requiſite in the wayes of *godlineſſe*, as in the wayes of *wickedneſſe*. Shall the

the Husbandmen reaſon and delibe- *Serm.* 4.
rate how to do ſervice to the Devil,
and ſhall we think what comes firſt,
or what lies uppermoſt, good enough
to give unto our God? Certainly if
in *Aſſembly*, Counſell, and Rea-
ſoning were found requiſite for the
diſinheriting, and *diſhonouring* of the
Heire, we cannot be too carefull,
too curious, *or too conſiderate* when
we are about thoſe performances,
which muſt honour, and advance the
Heire. The Husbandmen conſulted,
and *Reaſon'd* among themſelves how
they might kill the Heire: much more
then concerns it us to Reaſon, Con-
ſult and ſtudy how to get this Heire
to live and raigne with us. And ſo I
paſſe to the laſt Act of this Horrid
Combination——and that is the fa-
tall and unparallel'd preſident and
concluſion——*Occidamus*, *Let us*
kill him.

When *Cataline* was deeply enga-
ged in his Conſpiracy, He concluded,
his ills were ſuch, he could not be
ſafe, But *Audendo Majora*, by at-
tempting greater. The Husbandmen
in my Text, they had committed ſo
many

Serm. 4. many outrages, and ſo many enormous villanies againſt the *Lord* of the Vineyard, that, as Saint *Chryſoſtom* obſerves,---*quum veniam peccatorum petiiſſe debuiſſent*, When they ſhould have come Humbly to have craved pardon for them---juſt as ſeditious *Cataline*, *ſcelere certant*, they contend in wickedneſſe, and *priora ultimis ſuperare conrendunt*, ſtrive by the laſt to exceed the former. As *Cain* thought of his ſins, even ſo thought theſe Husbandmen of their *exorbitances*, ſuch they were as the Heire could never forgive, and therefore no ſafety but by his death---*Occidamus*, even in our owne Defence *we muſt kill him*. And indeed from the killing of Prophets, to the killing of Kings, is an eaſie progreſſe. For as God Almighty (for their protection) thus coupled them---*Touch not mine Anointed, and doe my Prophets no harme*, even ſo (in order to their Deſtruction) the Devill thus: Firſt he teacheth to deſpiſe the Prophets, and then harme them; and then, to *Men that fleſht*, fleſht in the ſcorne and blood of Prophets, ſuch they ſhall make

Hom. 69. *oper, imperf.*

Pſal. 105. 15.

nothi

nothing to touch, yea to *cut off* Gods Anointed. *Serm.* 4.

Luke 13. 34. *O Jeruſalem, Jeruſalem, thou that killeſt the Prophets, & ſtoneſt them that are ſent unto thee.* ——When Jeruſalem was grown ſo daring as to kill her Prophets, then when the Lord of the Prophets, when *Gods Anointed*, when the Heire himſelfe came amongſt them, they feare not to lay hands upon him, and ſo ſay, ——*Hic eſt Hæres*, This is the Heire ——*Occidamus*, Let us kill him.

The point for our inſtruction is, that we cruſh the *Crocodile* in the egge, and that we permit not ſinne to grow and encroach upon us: for incredible (yea, even to our ſelves) are the miſchiefs which a prevailing wickedneſſe may bring us to. 7. Point.

2 *Kings* 8. When the Prophet *Eliſha* told *Hazael*, *that the time would come, in which he ſhould fire the ſtrong holds of Iſrael, ſlay the young men with the ſword, daſh their children, and rippe up the women with childe.* *Hazael* was ſo amazed with this, that he cryeth out, --*Is thy Servant a*

Dogge

Serm. 4. *Dogge that he ſhould do this ?* He thought it was not poſſible he ſhould become ſuch a Savage. And yet when, like the Husbandmen in my Text, when he had deſtroyed *the Heire*, and kill'd the *King*, when he had made himſelfe Supreame, there was not a ſupreamer Tyrant in the World. In this Nation of ours, how many *Hazaels* are there? How many are there who have acted that, which ſeven or eight yeares agoe, they would have abhorred to have thought upon ? Little did *David* when he firſt beheld *Bathſheba*, think upon the murthering of *Uriah*, and yet when *Adultery* had engag'd him, then (as if neceſſity had no Law) *Uriah* muſt die to ſave his *Credit*. *Engaged ſinners* they know not what they do, they are juſt like to one who would maintaine a *lie*, and that cannot be done, but by multiplying of lies.

The Husbandmen in my Text, for as much as their *proud* ſoules would not acknowledge and confeſs a *guilt*, there was no way in the World for them to juſtifie what they had acted but

but to act it out; Their *Swearing, Lying, Killing* and *Stealing*, could not be made good, but by *Stoning, Killing, Undoing* and *Murdering* of all Gainſayers. As they dealt with the Prophets, ſo they were forc'd to deale with the Sonne, this is the Heire, this is he who will Sentence us, if we doe not ſlay him, and therefore *Occidamus*, let us kill him. *Serm.* 4.

Whoſoever then would do his Duty, either towards God, or toward Man, he muſt nip in the bud what ever he findes but putting forth againſt it. 2 *Cor.* 10. 5. The Apoſtle in behalfe of the Heire in my Text; challengeth that every *thought* be brought into Captivity; and indeed unleſſe we there ſtifle it, wickedneſſe will ſoon grow to what we never thought it would.

Eccleſ. 10. 10. *Curſe not the King, no not in thy thought.* Had the Huſbandmen obſerv'd this rule, had the Husbandmen preſerv'd their thoughts, had they had the Sonne in Reverence there, Reverend thoughts would have been ſuch a Religious curbe, they would never have proceeded

Serm. 4. ceeded to ſay,---*Occidamus*, Let us kill him. But when in ſtead of Reverence, *Envy*, *Spight*, *Covetouſneſſe*, *Ambition*, and the thirſt after Kingdomes, had filled their thoughts, when Husbandmen, like *Agathocles*, from making pots, began to thinke of making Lawes, and from the Forge began to thinke of a Throne: No wonder then, if they proceed to ſay, *This is the Heire, Venite, Occidamus, come let us kill him, that the Inheritance may be ours.* And ſo we are brought to the laſt conſiderable,

Plutarch in Engl. p.307.

Their Ambitious Inſtigation, *That the Inheritance may be ours.*

And here are two points conſiderable,

1. An acknowledgement of the Heires juſt Title---No Feoffee in Truſt, no Elective owner,---*But an Inheritance.*

2. A Reſolution to make themſelves ſucceſſors to what he was Heire,---*That the Inheritance may be ours.*

Firſt, here is an acknowledgement of the Heires juſt Title, *An Inheritance.* Inhe-

Inheritances they are lookt upon as the beſt of Titles, as including the moſt unqueſtionable of all properties. For he who is onely a *Feoffee* in Truſt, he hath only a relative Intereſt, and muſt be countable to thoſe, for whom he is entruſted: He who hath onely an *Elective* and *Conditionall* property, of his property the ſame may be ſaid, that we proverbially ſay of *Service*, it is no Heritage. But he who *comes as Heire* into a poſſeſſion, he who holds what he hath as *Inheritance*; ſuch an one we looke upon as *an abſolute* owner, as one *who ſo holds*, that nothing but *Treaſon* or his owne *Exorbitances*, can deprive him. *Serm.* 4.

1 *Kings* 21. *Poore Naboth*, for as much as his *Vineyard* was his *Inheritance*, *Ahab* (though a King) could neither *Command*, nor *Exchange*, nor buy it of him. *Jezabel* her ſelfe was faine to lay Blaſphemy and Treaſon to his charge, yea, *to take away his life*, before the Vineyard that was an Inheritance could be gotten from him. Ver. 10.

Whereas then the Husbandmen in

Serm. 4. my Text, acknowledge the perſon whom they kill'd to be an *Heire*, and his Vineyard to be an *Inheritance*, The point for our Inſtruction may be this,

8. Point. Ambition and Covetouſneſſe, as they feare no *difficulties*, ſo they ſtagger at *no guilt*. Thoſe who are reſolv'd to ſatisfie ſuch Luſts, they make no conſcience of any wayes, nor do they ſcruple at any wickedneſſe.

The *Inheritance* in my Text I have ſhewed unto you, it was not leſs than a *Kingdome* : Now in a Kingdome the two maine things conſiderable, they are theſe, *Power* and *Profit*; and both theſe the Husbandmen confeſs'd were none of theirs : both the *Militia* and the *Reditus*, both the Tower *in* the Vineyard, and the Fruits *of* the Vineyard, they acknowledge to be the Heires, yea, they acknowledge it to be the Heires *Inheritance*, to be undoubtedly his. And yet, ſo *ambitious* are they of the power, and ſo *avaritious* and *covetous* of the profits, that though his, and though *his Inheritance*, they *thought it fit*, and were reſolv'd they would have it from him.

And

And when thus reſolv'd, no *Guilt*, no *Villany*, no not *Bloud it ſelfe* ſhall be ſcrupled at; *Occidamus*, let us kill him, that the Inheritance may be ours. *Serm.* 4.

The Poet could long ſince ſay,

——*Quæ Reverentia legum,*
Quis metus, aut pudor eſt unquam properantis avari? *Juvenal. Satyr.* 15. *ver.* 175.

The covetous, and ſuch as are reſolved to enrich themſelves, they neither reverence the Lawes, feare God, nor have any ſhame or honeſty in them. Juſt like the Husbandmen in my Text, who, though they knew *the Heire*, and knew his Title; knew *what* was his, and *how* it was his, yet againſt all the Law of man, againſt all the feare of God, yea, againſt all common ſhame and honeſty, they are reſolved to caſt him out of his Vineyard, to ſeize what they acknowledge his, yea, his Inheritance, and to hold it as it were their own.

As *Covetonſueſſe*, even ſo *Ambition*, it driveth thorough all enormities: For as the Diſciples, who that they might ſit higheſt, and nigheſt unto the Heire in my Text, reſolved

Serm. 4. Mat. 20. 22. they would be *baptized* with any *Baptiſme*, and *drinke* of any *Cup*: Even ſo they, who are reſolved to build their Neaſts, on high, they, who are reſolved to make themſelves greater and higher than God would have them; *Oaths*, *Titles*, *Lawes*, *Conſcience*, or what ever barres a good Chriſtian, they muſt all be held as *Almanacks* out of date, as *Trifles*, and not to be ſtood upon by ſuch as they are.

It is reported of *Agrippina*, the Mother of *Nero*, that ſhe was ſo highly beſotted with the ambition of having *a Sonne* to be an Emperour, that ſhe poyſoned her Husband, and cared not her ſelfe for to be killed, ſo he might reigne. If now ambition to make way for *another*, can make the wife to make away her Husband, be content her ſelfe for to be murthered; no wonder then if the Huſbandmen in my Text, that they *themſelves* might reigne, and they themſelves might have the Inheritance; no wonder if they, that the Vineyard might be theirs, reaſoning among themſelves, concluded, ſaying, *This is the Heire, let us kill him, that*

the

the Inheritance may be ours. Ambitious & covetous wretches they know not godlineſſe, but gaine, nor care whoſe that ſhould be, which by craft, or power, they can make their owne. Be it an Inheritance, and be it *known to be ſo*, yea, be it *his Inheritance*, who is *immediate Heire to the Almighty*; be it the Inheritance of *Gods anoynted*, even the Son of God, yet even *his Inheritance* (be the guilt what it may be they are reſolved to make their owne; for though they confeſſe and acknowledge he had the Right and Title of *Inheritance* to his Vineyard, yet they ſay, *Come let us kill him, that the Inheritance may be ours.* *Serm.* 4.

The uſe we ought to make of this point is, That we be content (as ſervants ought to be) to ſerve God, in what place, or *office he pleaſe*, and not *proudly* to thruſt our ſelves into ſuch places and dignities as he never ordeined for us; or us for.

To be *Husbandmen* and *Labourers* in Gods Vineyard, to this we have a Call, to this we are *hired*; But of *Labourers* to make our ſelves *Lords*, and from *Husbandmen* to make our ſelves Mat. 21.

Serm. 4. *Heires*: This is that we cannot do, but by running (as the Husbandmen in my Text did) even through helliſh villanies.

Satyr. 6. *Vos ego pupillos moneo, quibus amplior eſt Res,*
Cuſtodite Animas.——

Juvenall long ſince obſerved, when thoſe, who had the Wardſhip, and were onely *Guardians* to rich Heires, had a deſire (as the Husbandmen) to make the Inheritance theirs: Then the next thought it was of *Vipers*, *Muſhromes*, or ſome diſpatching *poyſons*: They who cannot be content in the conditions in which God hath placed them; thoſe who will *ride* as Princes, when it is Gods Will they ſhould walke as Servants; ſince they cannot reach their *Ends*, cannot feed their *Ambition*, cannot ſatisfie their *Avarice*, but they muſt leave the wayes of God, and to gaine what the Devill proffers,——*The Kingdomes of the world, and the glory of them*; they muſt *fall downe and worſhip*, that is, agree to do even whatever he will have them.

1. *Kings* 21. When *Jezabel* without the

the uſurpation of poore *Naboths* *Serm. 4.*
Vineyard could finde no conveniency
in a Kingdome, this petty covetouſ-
neſſe it put her upon high deſignes,
for ſhee iſſued out the *Kings Writs*,
ſummons and calls, as to a Court of
Juſtice, the *Elders* and the *Nobles*,
proclaimes a day of Humiliation,
commands a Faſt, calls *Naboth* as to Ver. 9.
a Triall ſuborns Witneſſes, over-
rules the Judges: And all this, only
with the *mockery of Religion*, and
Juſtice, to cloake the *cruelty* of mur-
ther and oppreſſion.

Now, if the thirſt of ſuch a petty
thing as *Naboths Vineyard*, if the un- Ver. 2.
juſt deſire but of a *Garden-plot*, of a
place only to ſow Herbs in, could
move a *King and Queene*, *Ahab and*
Iezabel, to waſh their hands in the
bloud of a *Subject*, what wickedneſſe
will they boggle at? What miſchiefe
will they decline? Yea, what *Abomi-*
nation will they not act and dare?
who ſtrive to make themſelves *Kings*,
and to ſhare a Vineyard, which is ra-
ther a Kingdome or Kingdomes, than
a Garden-plot.

Venite, Occidamus, come (ſay the

Serm. 4. Husbandmen in my Text, in plaine engliſh) let us *Murther*, *make away*, let us *kill* the Heire. For as he, who would have a *Golden Fleece*, muſt not feare to pill, no, nor if need be, to kill the Lamb; ſo neither muſt we the Heire, if we would have the Inheritance to be ours. And that is the laſt conſiderable in the Text.

The Husbandmens Reſolution to make themſelves ſucceſſors to what he was Heire, in theſe words,---*That the Inheritance may be ours.*

Forasmuch as the Inheritance in the Text is expreſſed by a Vineyard; Vineyard in Scripture phraſe denotes and deciphers a ſelected people, a people upon whom God looks, not only as men, but as men under ſuch a profeſſion, ſo that Vineyard indeede ſignifieth---*Eccleſia Dei*, the Church of God: For, though the whole world be the *Heires*, yet onely his choſen are his Vineyard, onely ſuch as feare and ſerve him, they only are his Inheritance.

Ver. 9.

Whereas then, the Husbandmen in my Text ſay----*Let us kill the Heire that the Inheritance may be ours.*

For

For the underſtanding hereof, we must conſider of this Inheritance, or Vineyard two manner of wayes: 1. Spiritually, 2. Secularly. *Serm.* 4.

Spiritually; the Inheritance of Chriſt being the ſalvation and redemption of his Church; of this they could not rob him, this is ſuch an Inheritance that cannot be taken from him. And therefore, a little before they laid violent hands upon him, the Heire gives thankes unto the Father ſaying,---*Thoſe that thou haſt given me I have kept, and none of them are loſt but the Sonne of perdition*: Though they had power to *take his Life*, and *ſhed his Blood*, yet they could not deprive him of *his Glory*, his ſpirituall Eſtate, and ghoſtly Inheritance, that they could not take from him. John 17. 12.

Indeede, ſecularly and temporally conſidered, his Kingdome in this world, his *earthly Vineyard*, and his temporall Inheritance, that which he *leaſt* eſteemed; this was that which they were *moſt* inflam'd upon, therefore they reaſoned, aſſociated, and reſolved to kill the Heire, that his

Serm. 4. his ſecular Inheritance might be theirs.

Homil. 40. in Mat. 21. St. *Cryſoſtome* in his explication of this very Parable, makes this Obſervation, —— *Poſtquam introivit in Templum*, —— After our Saviour entred into the Temple, and began to purge the Houſe of his Father from Sacrilege & Prophanation, when the Heire endeavour'd to bring Religion to its purity, when he began to caſt out thoſe things, *in quibus Sacerdotes avari delectabantur*, in which the popular and covetous Clergy took delight, *tunc præcipuè cogitârunt eum occidere*. Then, ſaith he, even from that time, then when they ſaw the people were like to be undeceived, and, as the Father goeth on, —— *Non erit populus iſte poſſeſſio noſtra*, that they no longer were like to have power over them; then did they gather an Aſſembly, reaſon, and conclude, they muſt either *kill* the Heire, or *loſe* the People; ſo that if you would know what the Inheritance was, which the Husbandman killed the Heire for; In a word it was —— the *Power* and the *Profits* of the people;

ple; or, to continue the Metaphor in the parable; they killed the Heire, that the *Towers* and the *Fruits* of the Vineyard might be theirs. *Serm.* 4.

The point then for our inſtruction may be this; Wicked, Worldly, and carnall men, they prize no inheritance to what is carnall, and of this World, whereas *the Heire*, and thoſe who are ſpiritually his, they minde nothing to an Heavenly Inheritance. *Occidamus*, let us kill, and take poſſeſſion, ſaith the worldly,——*Non habemus hic*,—we have here no continuance, ſaith the godly; let us *Eate* and *Drinke*, *Raunt* and be merry, for *This is our Inheritance*, (ſay the men of this World) let us take off our Hearts, let us weane our Soules, and, ſince the *Heire* is kill'd, let us looke rather for Croſſes than for Crownes, ſay thoſe of his party. In a word, that Religious reſolution, 9. Point.

Hanc animam concede mihi, tua cætera ſunto;

Spare the Soule, and take the reſt: This muſt be the care of all good Chriſtians. No matter what becomes of

Serm. 4. of theſe *Earthly* Tabernacles, can we but aſſure the *Heavenly Inheritance* to be ours; and indeed, nothing can be ſo ours, nothing can be durable and as an *Inheritance* to us, but that only; for though the Husbandmen *kill'd* the Heire, and therefore kill'd him, that they might ſeize and ſhare the Inheritance; yet when they had thus done, when they had throwne him out of his Vineyard, when they had cut him off from the Land of the living, yet even then they could not ſay, *The Inheritance is ours.* For though they all agreed to divide the *Heire*, to divide the Inheritance proved a *ſharper* buſineſſe.

Let us kill the Heire, that the Inheritance may be ours.

Ours? whoſe? Ours ſay the chief Prieſts, Ours ſay the Elders, Ours ſay the men of Warre, Ours ſay the Elders, for we are πρεσβύτεροι τοῦ λαοῦ, we are the chiefe of the people, Ruling Elders; We are thoſe who plotted and laid the buſineſſe; Ours ſay the chiefe Prieſts, for we brought on the people, we rais'd an Army, we bought the

the Heire. Ours ſay the men of Warre, for we did the buſineſſe, we fought, we caught, we kill'd the Heire, and therefore the *Inheritance ſhall be ours.* *Serm.* 4.

And indeed, could we pierce deeply into the deſigne, there was not an hand lift up againſt the Heire, but it was for ſome Inheritance; ſo that if in ſuch a crying abomination, as the murthering of the Heire, there be any thing commendable, it is that the Husbandmen without any *Maske* of Religion, or *cloak* of Godlineſſe; without any pretence of freeing themſelves from Tyranny, *Arbitrary Government*, or any manner of oppreſſion; They *Declare* cleerly, (what more ſubtile Rebels would not) that the reaſon they proſecute, bought, arraign'd, and kill'd the Heire, it meerly was for his Inheritance---*That the Inheritance may be ours.*

Whence the point I ſhall raiſe for our Inſtruction is,---That we glorifie God in the acknowledgement, and in the confeſſion of our wickedneſſe. Let us not pretend what the. 10. Point.

Serm. 4. the good God knowes we intend not.

Among us of the Miniſtery, how many are there who cry out, the Goſpell, the Goſpell; they muſt Preach the Goſpell; when indeed they make that *chiefly* their Goſpell, which will gaine them an Inheritance? How many are there who have *thruſt* into, and invaded other mens Vineyards, *Preaching this*, and *Praying that*, (meerly as the Husbandmen kill the Heire) that their brothers Inheritance may be theirs! How many are there who plead at the Bar of Injuſtice, under pretence of Law? How many are there who lay their hand upon the Sword, under *Colours* of Holineſs and Religion? How many are there *Proteſt*, *Covenant*, *Engage*, and *tenter* their Conſcience, under pretence of this, & under colour of that? Whereas indeed, would they as did the Husbandmen, confeſſe and ſpeak out—All they do, ſay or ſweare, it only is, *that the Inheritance may be ours.*

Ours, not *his*. Monarchy as founded

ded in Unity, is an enemy to diviſion; Anarchy as founded in Confuſion is as averſe to Unity; as then the Heire, would not meddle with the Dividing of an Inheritance, ſo neither would he have had his own Divided. *Serm.* 4. Luke 12. 13.

But the Husbandmen, who *had none*, unleſſe they could get his, they who thought it ill, that one ſhould have ſo much, and they ſo little, one a whole Vineyard, and they not a Cluſter; They like worldly wiſemen cry out, *Divide & impera*, Not his, but ours.

Here then, inſtead of a point of Inſtruction, I may for Inſtruction change that *queſtion* of our Saviours concerning *the Baptiſme of Iohn*, into this,—Whether for *One* to have Rule over *Many*, or for *Many* to take the Rule and Dominion from one, *be from Heaven, or of Men?* Now the Text, It is poſitive for *One*, and for one onely; one *Vineyard*, one *Heire*, one Lord of all. Indeed this Lord was a *Steward*; but as appeares in that Chapter, not the *Peoples*, but the *Fathers*. He had 11. Poine. Ver. 4. Mat. 21. 8.

Serm. 4. had power to call the *Labourers*, but the *Labourers* had none to call him to an account. So that not from Heaven, but from Men, not *vox Dei*, but *vox Populi*, It was not the voice of God, but the voice of Men; The voice of low and poore condition'd men, the voice of labouring and Husbandmen, who ſaid, *Not one, but many, not his, but ours.*

Our Inheritance. They who endure not an Inheritance in the Heire, when themſelves have got it, then they could be well content to ſay, *Our Inheritance:* But ſee how differently unjuſt men, and the juſt God account, for that which the Husbandmen call *ours*, and *our* Inheritance; that the juſt God makes to them as
Jon. 4. 7. *Jonahs* Gourd, a thing of no continuance. So that the Husbandmen, when they caſt out *the Heire*, they were as farre miſtaken, as if the Marriners in *Jonahs* ſtory, had in ſtead of the *Prophet* caſt out the *Pylot*. For whom they caſt out was not the *cauſe*, but muſt have been the *calmer* of the Tempeſt. One whoſe biding in the Ship, one whoſe want in the Vine-

Vineyard, was the utter Ruine of it. *Serm.* 4.
And therefore it followeth, The Lord
(*in ſtead of confirming their title*) ſhall Ver. 16.
deſtroy the Husbandmen; and in
ſtead of giving them Inheritances, *He*
ſhall take the Vineyard from them, and
give it to others.

The point then for our Inſtruction 12 Point.
is,---If we would have power to call
any thing *Ours*; if we would have a
durable Inheritance, we muſt have
a care that we come righteouſly by
it, and that we ſpend what we have
to Gods glory; for being the ſin of
the Husbandmen was the denying to
the *Heire* the profits of his Vineyard;
God will undoubtedly take that
Vineyard from us, which we ſhall
deny him the fruit of.

There is a ſtory of a certain Tradeſ- Part 4. of
man of *Conſtantinople*, who gave all *Cauſins*
the wealth he had gathered in his Holy
whole life, to weare the Imperiall Court.
Crown but for an *Houre*, and ſo in an
Houre became of a conceited King, a
reall Beggar. The Husbandmen in my
Text, or all, who as they did, by Uſur-
pation and unjuſt wayes ſeeke Inheri-
tances, they perchance may, as

did

Serm. 4. did that *Fooliſh Tradeſman*, aſpire, get and weare a Crown. But as he, 'twill be but for an *Houre*. For never were the Conveyances of any ſound and firme Title writ in Blood.

1 Kings 21.23. *Jezabel* drew up the Conveyances of poore *Naboths* Vineyard in his own blood, but it was cancel'd quickly, and waſht out with hers. *Athalia* (like the Husbandmen in my Text) with the *Blood of Heires*, with blood Royal writ her claime. But for as much as Blood will not as Ink *dry* up, after few years it was blotted out againe; Yea, the Lord himſelfe complaines of ſome, *who built up Zion with blood, and Jeruſalem with Iniquity*; ſome it ſeems would have had the reformation both of Church & State, *Zion* and *Jeruſalem*, writ in Blood, and drawn up with deceitfull Hands, Hands full of Iniquity; But then it ſtrait followeth, *Therefore ſhall Zion for your ſake be plowed as a Field, and Ieruſalem ſhall become Heaps*, &c.

2 Kings 11.

Micha 3. 10.

Ver. 12.

And indeed (would time permit) it were not hard to ſhew theſe Huſbandmen, who by the *Red Sea* of the Heirs Blood, thought to bring themſelves

ſelves to *Canaan*, in ſtead of *Canaan* brought upon themſelves a *Miſerable Deſolation.* *Serm.* 4.

The *Prieſts and Presbytery*, thoſe who firſt conſpired, and plotted againſt the Heire, thoſe who reckoned *upon large Vineyards*, and golden Inheritances; even theſe by their *owne ſtratagem*, were fruſtrate in their hopes, and deprived of their Inheritance. For as they by pretence of Juſt and Holy men, ſought to undermine the *Heire*, and to engroſſe the richeſt *Vineyards*: Even ſo another Generation, under pretence of more zeal, and under pretence of more purity, Thoſe whom *Ioſephus* calls the *zealous*, they enter upon their poſſeſſions, and they caſt even *them* out of their *Vineyards*; yea, both the one and the other, when the *Romans* came, were *themſelves ſerv'd* as they *ſerv'd* the Heire, they were kill'd, and were caſt out of their Inheritance; yea, it was made capitall for any of theſe Husbandmen, ſo much as to looke towards their Inheritance. So that of whatever ſhall be got by blood, Uſurpation, and unjuſt wayes, of that God will not ſuffer us Ver. 20.

to

Serm. 4. to have an Inheritance, nor permit any of us long to ſay, This is ours.

To conclude all, *The Lord knoweth the dayes of the upright, and their Inheritance ſhall be for ever.* Whoſoever deſires to have a durable Inheritance, whether it be here or hereafter; the way to it is *Righteouſneſſe* and *Uprightneſſe*: He who would hold as an Inheritance, and have the bleſſing of God to deſcend upon him and his, he muſt be ſure there be nothing in his Eſtate, which belongeth either to *God*, to *Ceſar*, or to the *Poor*, who hath no *Helper*, no *Achans Wedge*, no *Devoted Treaſure*, no *Naboths Vineyard*, no *Poor mans Acre*, no not the leaſt *parcell* of the Heires Inheritance. For (as you have heard) thoſe who ſo highly dared, as to poſſeſſe *his Vineyard*, and to call what was *the Heires* their owne; in ſtead of being *Heires*, the Father hath made them *Vagabonds* to this day: ſo that what the Heire in his perſecution ſaid of himſelfe, the ſame may to this day be ſaid of thoſe *rebellious Husbandmen*, *The Foxes have Holes, and the Birds of the ayre have Neſts*; but

Pſal. 37. 18.

but in that *Zion*, which they ſought to build with bloud, and in that *Ieruſalem* which they thought to eſtabliſh by iniquity; thoſe, their children who ſlew the Heire, they have not where to lay their heads. And ſo, Lord, let it be to all thoſe who have evill will to *Zion*, ſo to them who delight in bloud. *Serm.* 4.

Indeed, the *Inheritance of the Saints*, and that which all good men looke after, it was purchaſed *with bloud*, and with the blood of the Heire too: But, 'twas not purchaſed for ſuch who *delight in bloud*, for ſuch who *glory in their ſhame*, nor for ſuch who ſtill *continue murthering of the Heire*.

If ſo then, when this tranſitory Inheritance ſhall faile, we would be received into *everlaſting Habitations*: If we would be *Joynt Heires* with the Heire in my Text, and ſhare with him in his incorruptible Inheritance: Know we muſt, *Tranſit Hæreditas cum onere*, This Inheritance paſſeth to none, but carryeth peculiar burthens and conditions with it, ſuch as are---- Penitence, Faith, Obedience, Charity, Meekneſſe, Humilitity, and whatſoever is agreeable to ſound Doctrine:

So

Serm. 4. Rom. 3. 1. So that in a word, I ſhall cloſe with that of S. *Paul*, *If we ſuffer with him, we ſhall alſo be glorified with him.* The way to be joynt Heire with the Heire in my Text, is not (as the worldly wiſe) to comply with all *Intereſtes*: But it is ſo to ſet our ſoules upon *Conſcience*, and *heavenly Inheritance*, that we eſteem no *worldly heritage*, nothing that we call ours, not our *goods*, no not our *bloud*, in order and relation unto it. For indeed, if we reſpect the comfort and duration of it; *we can Inherit*, that is, abſolutely poſſeſſe as ours, nothing at all till wee come to that; All then remaining is, that we betake our ſelves unto our prayers, that ſo *our guilt* of that Blood may be exchanged into the *Merit* of it, and that we for his ſake may be made Co-heirs of ſuch an Inheritance, as never ſhall be taken from us. Heare us, O Father, for this thy glorious Heires ſake, Jeſus Chriſt. To whom with thee and the Holy Ghoſt, be all honour and glory, now and for ever. *Amen.*

Deo Hæredi ſit omnis gloria.

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THE END.